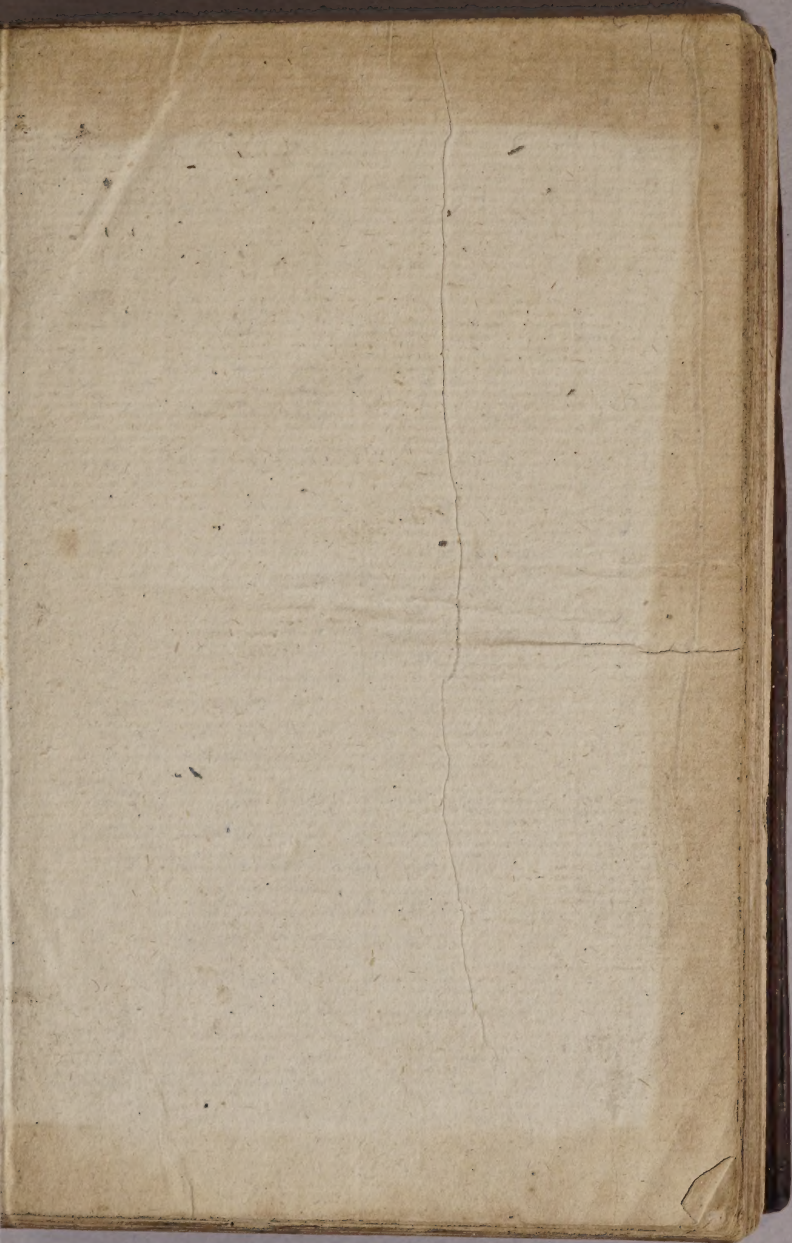




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53:

THE
Sincere Convert:

DISCOVERING

The small number of true

BELIEVERS,

And the great difficulty of Saving
CONVERSION.

Wherein is excellently and plainly opened
these choice and ~~new~~ ^{true} Principles :

- viz* {
1. That there is a God, and this God is most glorious.
 2. That God made man in a blessed estate.
 3. Mans misery by his fall.
 4. Christ the only Redeemer by price.
 5. That few are saved, and that with difficulty.
 6. That mans perdition is of himself.

Whereto is now added the *Saints Jewel*,
shewing how to apply the Promises ; And
the *Souls Invitation* unto *Jesus Christ*.

By **THO. SHEPPARD**, sometimes of *Emanuel*
Colledge in *Cambridge*.

Corrected and much amended by the Author.

*Strait is the gate, and narrow is the way which leadeth unto
life, and few there be that find it, Mat. 7. 14.*

London, Printed by *J. Macock*, for *John Sweeting*,
at the Angel in *Popes-head-Alley*, 1657.

RPJCB

To the Christian R R A D E R.

IN these evil and perillous times, God hath not left us without some choice mercies. Our sinnes abound, and his mercies super-abound. The Lord might justly have spoken those words of death against us, which of old he did against the Jews, I have taken away my peace from this people, loving kindness and mercies, which had he pulled from us we had cause enough to mourne with Rachel, and to refuse comfort; for all our happiness lies wrapt up in peace, loving kindness and mercy. But God is yet good unto Israel (Psal. 73. 1.) he commands deliverances for Jacob, (Psal. 44. 4.) he over-rules all the powers of darkness, (Plal. 76. 10.) and tells the sons of Belial, (men of corrupt minds, and cursed practise,) that they shall proceed no further, but that their folly shall be manifest unto all (2 Tim. 3. 8, 9.) He makes all enemies, all Devils, all creatures, to further his own glory, and the good of his peculiar people. When times are naught and dangerous, he saith, Come my people, enter into thy chambers, and shut thy doors about thee, hide thy self as it were for a little moment, till the indignation be over-past (Isai 26. 10.) If troubles threaten life, he saith, When thou passest through the waters I will be with thee, and through the rivers they shall not over-slew thee; when thou walkest through the fire, thou shalt not be burnt, neither shall the flames kindle upon thee; for I am the Lord thy God, &c.

To the Reader.

Isai. 43. 3. When enemies are incensed, fear and sorrows multiplyed, he saith, Fear thou not, for I am with thee, be not dismayed, for I am thy God, I will strengthen thee, I will help thee, yea I will uphold thee with the right hand of my righteousness. Behold all they that were incensed against thee, shall be ashamed, and condemned, they shall be as nothing, and they that strive with thee shall perish, Isai. 41. 10. 11. Such words of comfort and life doth God speak unto his. And among other mercies he stirres up the spirits of his servants to write many precious truths and contracts to further the everlasting good of his beloved ones. If the bottomless pit be open, and smoak rise thence, to darken the aire, and obscure the way of the Saints, Rev. 5. 2. Heaven also is opened, Rev. 11. 19. and there are lightnings and voices to enlighten their spirits, and direct their paths. Had ever any age such lightnings as we have? Did ever any speak since Christ and his Apostles, as men now speak? We may truly and safely say of our Divines and Writers, The voice of God, and not of man: Such abundance of the Spirit hath God poured into some men, that it is not they, but the Spirit of the Father that speaks in them.

What infinite cause hath this age to acknowledg the unspeakable mercy of God in affording us such plenty of spiritual Tractates, full of Divine, necessary, and conscience searching truths, yea precious soul-comforting, and soul improving truths? such wher by Head, Heart, and Soul-cheating errors are discovered, and prevented; such as soundly difference true grace from all seemings and paintings. No time, no Nation, exceeds us herein, and shall we that abound in truths, be penurious in praises? Consider, Reader, whether spiritual truths be not worthy of thy choicest praises. Every Living truth is one of Gods eternal thoughts, it's heaven-born.

To the Reader.

born, & bears the Image of God. Truth is the glory of the sacred Trinity: Hence the Spirit is called Truth, 1 Joh. 5. 6. Christ is called Truth, Joh. 14. 6. and God himself is said to be the God of truth, Deut. 32. 4. It is so delightful to him, that his eyes are ever upon the Truth, Jer. 5. 1. and when the only wise God would have men make a purchase, he counsels them to buy the Truth. And is it not good counsel? Is it not a good purchase? Can you bestow your pains, or lay out your money better? If you be dead in sins and trespasses, Truth is the seed of a new life, of a heavenly birth; Jam. 1. 18. If you be in any bondage, Truth can make you free, Joh. 8. 32. If compassed about with enemies, Truth can deliver thee Pl. 91. 4. If you be full of filthy thoughts and lusts, or any impurities, the Truth can sanctifie you, Joh. 17. 17. If darkness and sinners possess your souls, Truth is lumen & pabulum animæ, the light and life of the soul, Psal. 119. 105.

Let us then advance our thoughts of Truth, and rate it above all sublunary things, and buy it though it cost us all: it is no Simony, it is not too dear, you cannot over-value Truth. It is sister to the Peace of God which passeth all understanding: See how God himself estimates his word and truth, Pl. 138. 2. Thou hast magnified thy Word above all thy Name. Whatsoever God is known by besides his Word, is beneath his Word. Take the whole Creation, which is Gods name in the greatest letters, it's nothing to his word and truth. Therefore Christ tells the Pharisees it is easier for Heaven and earth to pass, than one tittle of the Law to fail. If the least Jod or Tittle of the Law be prized by God above all the world, let us take heed of undervaluing the great and glorious Truths of the Gospel, and stile it as a law upon our hearts, that we can never over prize or give sufficient praise for any truth.

To the Reader.

Men can praise God for the blessings of the field, the Seas, the womb, and of their shops; but where is the man that praises God for his blessing of blessings, for Truth, for good Books, for heavenly Treatises? Men seldom purposely lift up their hearts and voices to Heaven to praise God for the riches of knowledge bestowed upon them. In good books you have mans labour, and Gods truth; the tribute of thanks is due for both; that God enables men to so great labors, and that he conveys such precious treasure through earthen vessels. David thought it his duty to praise God for Truth, Psal. 143, 2. and hath left it upon record for our imitation. He saw such excellency, and found so much sweet gain in Truth, that he must break out into praises for it.

Reader give over thy old wont of slighting and censuring mens labours. Experience hath long since told thee, that no good comes that way. Now learn to turn thy prejudice unto praises, and prove what will be the fruit of honouring and praising God for truths dispensed by his faithful servants. Let me tell thee, this is a chief way to keep truth still amongst us. If Truths be not received with the love of them, and God honoured for them, presently strong delusions come, and Truth must suffer or flee. God hath made good that promise in Jeremy, he hath revealed unto us abundance of peace and truth & we through ingratitude have forfeited both. Our peace is shaken, and who can promise himself, with Hezekiah, there shall be peace and truth in my day? Peace may fail thee but let not Truth. Every good Christian may, and should say, with the good King, here shall be Truth in my days, if no Peace and Truth, I will so far honour Truth, as to receive the love of it. I will hold it fast by faith, hold it forth by practice, praise God daily for it, and venture all in defence of it. So did the Martyrs, whose memory is sweet, and whose reward is great. It is bet-

To the Reader.

er suffering for truth, then wish truth: yet if Truth must suffer, or can die, better it is to die with Truth, then outlive it.

But that Truth may live, and we live by Truth, let us magnifie God much for Truth. for his word and good books that spring thence. Some probably may say, it's enough to praise God for his Word, other books are not tanci. Wilt thou praise God for the Sea, and be unthankful for the rivers and springs? Wilt thou lift up thy voice for the great waters, and be silent for the silver drops and showres? If the former rain affect thee, be not ungrateful for the latter. God would have men to value his servants, and praise him for their labours.

But they have errours in them.

Be it so, shall we refuse to praise God for the Flowers and the Corn, because there be some Weeds in the Garden, and Thistles in the Field? Prejudice not thy self, buy, read, take thy delight; Here is a Garden without Weeds, a Corn Field without Cockle or Darnel, Thorn or Thistle. Art thou a Sincere Convert? Here are truths suitable, solid, and wholesome, thou mayst feed and feast without fear.

The Author is one of singular piety, inward acquaintance, with God, skil'd in the deceits of mens hearts, able to enlighten the dark corners of the little world, and to give satisfaction to staggering spirits. His work needs not the purple of anothers commendation to adorn it. But because custome, not necessity (for it is Truths prerogative to travel without a passport,) I say, because custome causeth Truth to crave and carry Epistles commendatory; know that the work is weighty, quick, and spiritual, and if thine eye be single in perusing it, thou shalt finde many preccious soul-searching soul-quickning, and soul-enriching truths in it? yea, be so warned and awakened as that thou canst not but

To the Reader

bles God for the man and matter, unless thou be poss^dst
with a dumb Devil.

To conclude; Christian Reader, take heed of unthank-
fulness; spiritual mercies should have the quickest and
fullest praises. Such is this work, thou foresawest it not,
thou contributedst nothing to the birth of it; It's a pre-
venting mercy. By it, and other of the same nature, God
hath made knowledge to abound, the waters of the San-
ctuary are daily increased, and grown deep. Let not the
waters of the Sanctuary put out the fire of the Sanctuary.
If there be no praise, there is no fire. If thy head be like a
Winters Sun, full of light, and heart like a Winters earib
without fruit, fear least thy light end in utter darkness,
and the Tree of knowledge deep ive thee of the Tree of
life. The Lord grant thou mayest find such ben. fr. by this
word, as that thy heart may be ravished with Truth, and
raised to praise God to purpose, and made to pray, Lord
Will send forth thy light and truth, that they may lead
us: So prays,

Thine in Christ,

W. Greenhill.

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Another Book published by Mr. Thomas Shepherd,
called *The Sound Believer.*



An Introduction to the WORK.



HE knowledge of Divinity is necessary for all sorts of men, both to settle and establish the good, and to convert and fetch in the bad. Gods Principles pull down Satans false Principles set up in mans head; loved and beleaved with mens hearts, and defended by their tongues; whilst strong holds remain unshaken, the Lord Jesus is kept off from conquering of the soul.

Now spiritual truths are either such as tend to enlarge the understanding, or such as may work chiefly upon the affections. I pass by (in this knowing Age) the first of these, and (being among a people whose hearts are hard enough) I begin with the latter sort: For the *understanding* although it may literally, yet it never savingly entertains any truth, until the *affections* be herewith smitten and wrought upon.

I shall therefore here prosecute the unfolding of these divine Principles.

First, that there is one most glorious God.

Second.

The principal heads insisted upon.

I.

The Introduction.

Secondly, that this God made all Mankind at first in *Adam* in a most glorious estate.

Thirdly, that all Mankind is *now* fallen from that estate, into a bottomless gulf of sin and misery.

Fourthly, that the Lord Jesus Christ is the onely means of redemption of this estate.

Fifthly, that those that are saved out of this woful estate by Christ, are very few and that these few are saved with much difficulty.

Sixthly, that the greatest cause why so many dye and perish in this estate, is from *themselves*: either

1. By reason of their *bloody ignorance*, they know not their misery: or
2. By reason of their *carnal security*, they feel not, they groan not under their sin and misery.
3. By reason of their *carnal confidence*, they seek to help themselves out of their misery by their own duties, when they see or feel it: or
4. By reason of their *False Faith*, whereby they catch hold upon, and trust unto the merits of Christ too soon, when they see and feel they cannot help themselves.

I

THE
SINCERE
CONVERT.

Discovering the small number
of true BELIEVERS.

CHAP. I:

*That there is a God, and this God is most
glorious.*

Exod. 33. 18.

I beseech thee shew me thy glory.



His is the first divine Truth,
and there are these two
parts considerable in it:

1. That there is a God.
2. That this God is *most
glorious.*

The first
Principle.

I will begin with the first
part, and prove (omitting many Philosophi-
cal Arguments) *That there is a God, a true
God*; For every Nation almost in the world,
until Christs coming, had a several God. Some

B

wor-

There is a
God.

*Plin. lib. 1.
Nat. Hist.
Rom. 1.*

God the
Being of
Beings.

Sin blows
out the
light of
Nature.

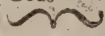
shipped the *Sun*, some the *Moon*, called by *Ezekiel*, *The Queen of Heaven*, which some made Cakes unto; Some the whole *Heavens*, some worshipped the *fire*, some the *brute beasts*, some *Baal*, and some *Molech*. The *Romans* (saith *Varro*) had 6000 gods: who imprisoning the light of nature, were given up to sins against nature, either to worship *Idols*, of mans invention, as the ignorant: or *GOD* and *Angels* in those *Idols*, as the learned did: but these are all false Gods.

I am now to prove that *there is one true God*, the Being of Beings, or the first Being. Although the proving of this Point seems needless, because every man runs with the cry, and saith *there is a God*; yet few thoroughly beleve this Point. Many of the children of God, who are best able to know mens hearts, because they *onely* study their hearts, feel this temptation, *Is there a God?* bitterly assaulting them sometimes. The Devil will sometimes undermine, and seek to blow up the strongest walls and bulwarks. The light of nature indeed shews, that *there is a God*; but how many are there, that by foul sins against their conscience, blow out and extinguish almost all the light of Nature? and hence though they dare not conclude, because they have some light, though dim; yet if they saw their heart, they might see it secretly, suspect and question, *whether there be a God*: but grant that

none

none questions this truth ; yet we that are builders, must not fall to a work without our main props, and pillars : It may appear therefore that there is a God, from these grounds.

There is a
God.



The first
ground to
prove a
God.

First, *From the works of God, Rom. I. 20*
When we see a stately house, although we see not the man that built it ; although all we know not the time when it was built, yet will we conclude thus, Surely some wise Artificer hath been working here : can we, when we behold the stately Theater of Heaven and Earth, conclude other, but that the finger, arms, and wisdom of God hath been here, although we see not him that is invisible, and although we know not the time when he began to build ? Every creature in Heaven and Earth is a loud Preacher of this truth : Who set those Candles, those torches of Heaven on the Table ? Who hung out those Lanthorns in Heaven to enlighten a dark world ? Who can make the statue of a man, but one wiser then the stone out of which it is hewn ? Could any frame a man, but one wiser and greater then man ? Who taught the Birds to build their nests, and the Bees to set up and order their common-wealth ? Who sends the Sun post from one end of Heaven to the other, carrying so many thousand blessings to so many thousands of people and kingdoms ? What power of man or Angels can make the least pile of grass, or put life into the least flie, if once dead ?

There is a
God.

The 2.
ground to
prove a
God.

It is the
word of
God that
quickens
the dead.

The third
ground to
prove a
God.

dead? There is therefore a power above all created power, which is *God*.

Secondly, *From the word of God*; There is such a Majesty stirring, and such secrets revealed in the word, that if men will not be wilfully blind, they cannot but cry out, *the voice of God, and not the voice of man*. Hence *Calvin* undertakes to prove the Scripture to be the word of *God*, by reason, against all Atheists under Heaven. Hast thou not thought sometimes at a Sermon, the Minister hath spoken to none but thee, and that some or other hath told the Minister what thou hast said, what thou hast done, what thou hast thought? now that word which tells thee the thoughts of thy heart, can be nothing else but the word of an all-seeing *God*, that searcheth the heart.

Again, that word which quickeneth the dead, is certainly *Gods* word, but the word of *God* ordinarily preached, *quickeneth the dead*, it maketh the blind to see, the dumb to speak, the deaf to hear, the lame to walk, those that never felt their sins to load them, to mourn, those that never could pray, to breath out unutterable groans and sighs for their sins.

Thirdly, *From the children begotten of God*: For we may read in mens foreheads, as soon as ever they are born, the sentence of death; and we may see by mens lives what hellish hearts they have. Now there is a time that some of this monstrous brood of men are quite

There is a
God.

Job 3. 3.

The fourth
ground to
prove a
God.

quite changed, and made all new ; they have new minds, new opinions, new desires, new joys, new sorrows, new speeches, new prayers, new lives, and such a difference there is betwixt these and others, that they are hated by others, who loved them well while they loved their sins : and whence came this strange change ? Is it from themselves ? No ; for they hated this new life, and these new men once themselves. Is it because they would be credited thereby ? No, it is to be hated of father, mother, friends, and malign'd every where. Is it out of simplicity, or are their brains grown crazy ? They were indeed once fools, and I can prove them all to be *Solomons* fools : but even simple men have been known to be more wise for the world, after they have been made new. But lastly, is it now from a slavish fear of hell, which works this alteration ? Nothing less ; they abhor to live like slaves in *Bridewel*, to do all for fear of the whip

Fourthly, *From Gods Register, or Notary, which is in every man ; I mean, the Conscience of man ;* which telleth them there is a God : and although they silence it sometimes, yet in time of thunder, or some great plague, as *Pharaoh*, or at the day of death, then they are near Gods Tribunal, when they acknowledge him clearly. The fearful terrors of conscience prove this, which like a Bailiff arrests men for their debts ; *Ergo*, there is some Creditor to set it on ; sometimes like

There is a
God.



a hangman it torments men, *Ergo*, there is some strange Judge that gave it that command. Whence arise these dreadful terrors in men. Of *themselves*? No surely, all desire to be in peace, and so to live and sleep in a whole skin. Comes it from *Melancholy*? No; for *Melancholy* comes on by degrees: these terrors of conscience surprise the soul suddenly at a Sermon, suddenly after the commission of some secret foul sin. Again, melancholy sadness may be cured by Physick; but many Physicians have given such men over to other Physitians. Melancholy sadness may be born, *but a wounded spirit who can bear*? Thus you see that *there is a God*.

Object.

Object. Who ever saw God, that every one is thus bold to affirm that there is a God?

Ans.

Ans. Indeed his face never was seen by mortal man, but his back parts have been seen, are seen, and may be seen by all the world, as hath been proved.

Object.

Object. All things are brought to pass by second causes.

Ans. 1.

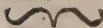
Ans. 1. What though? Is there no Master in the house, because the Servants do all the work? This great God maintains state by doing all the creatures subjection; yet sometimes we may cry out in beholding some special pieces of his administration, Here is the finger of God.

Ans. 2.

2. What though there be such confusion in the world, as that shillings stand for pence,

Pence, and counters stand for pounds, the best men are bought and sold at a low rate, and worst men prized and preferred; yet if we had eyes to see and conceive, we should see an harmony in this discord of things. God is now like a wise Carpenter, but hewing out his work. There is a lumber and confusion seemingly among us, let us stay till the day of judgement, and then we shall see infinite wisdom in fitting all this for his own glory, and for the good of his people.

There is a God.



Object. But if there be a God, why hears he not his peoples Prayers? Why doth he forget them when they have most need of him?

Object.

I answer; Noahs Dove returns not presently with an Olive-branch of peace in his mouth. Prayer sometime that speeds well return not presently, for want of company enough to fetch away that abundance of mercy which God hath to give: The Lord ever gives them their asking in money or money-worth, in the same thing or a better. The Lord ever gives his importunate beggers their desires, either in pence by little and little, or by pounds; long he is many times before he gives, but payeth them well for their waiting.

Ans.

This is a Use of reproof to all Atheists either in opinion or practise.

use 3.

First, in opinion; such as either conclude, or suspect there is no God. Oh blasphemous

A discovery of Atheism.

There is a
God.



mous thoughts ! Are there any such men ? Men ! nay beasts , nay Devils , nay worse than Devils , for they *beleeve and tremble*. Yet *the fool hath said in his heart, there is no God*, Psal. 14. 1. Men that have little heads, little knowledge, without hearts , as scholars sometimes of weak brains, being guided only by their Books, seeing how things come by second causes, yet cannot raise their dull thoughts to the beholding of a first cause. Great Politicians are like children , always standing on their heads, and shaking their heels against Heaven ; these think Religion to be but a piece of policy , to keep people in awe : profane Persons desiring to go on in sin, without any rub or check for sin, blow out all the light of nature, wishing there were no God to punish, and therefore willing to suspect and scruple that not to be which indeed is. Those also that have sinned secretly, though not openly against nature, or the light of conscience : God smites men for incest , Sodomy , self-pollution , with dismal blindness. Those also that are notorious worldings, that look no higher than their barns, no further than their shops : the world is a pearl in their eye ; they cannot see a God.

Lastly, I suspect those men that never found out this thief, this sin, that was bred and born with them, nor saw it in their own hearts , but there it lies still in some dark corner of their souls , to cut their throats : these

these kind of men sometimes suspect there is no God, O! this is a grievous sin; for if no God, no Heaven, no Hell, no Martyrs, no Prophets, no Scriptures: Christ was then a horrible liar, and an Impostor. Other sins wrong and grieve God, and wound him, but this sin stabs the very heart of God, it strikes at the life, and is (as much as lies in sinful man) the death of God: for it saith, *There is no God.*

Secondly, this reproveth Atheists in *practice*, which say there is a God, and question it not, but in works they deny him. He that plucks the King from his Throne, is as vile as he that saith, he is no King. These men are almost as bad as Atheists in opinion. And of such dust-heaps we may find in every corner, that in their practice deny God, men that set up other Gods in Gods room, their *wealth*, their *honour*, their *pleasure*, their *backs* and *bellies* to be their gods, men that make bold to do that against this true God, which Idolaters dare not do against their Idol gods, and that is, continually to wrong this God; Men that seek not for all they want by prayer, nor return all back again to God by praise.

A second Use is, for *Exhortation*. Oh labour to see and behold this God. Is there a God, and wilt thou not give him a good look? Oh pass by all the rivers, till thou come to the spring-head; wade through all creatures, until thou art drowned, plunged and,

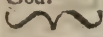
There is a God.

If no God,
no heaven
nor hell.

A second
reproof to
Atheists.

use 2.

There is a
God.



and swallowed up with God. When thou see'st the Heavens, say, *Where is that great Builder that made this?* When thou hear'st of mutations of Kingdoms, say, *Where is the Lord of Hosts, the great Captain of these Armies?* When thou tastest sweetness in the creature, or in Gods Ordinances, say, *Where is sweetness in self, beauty in self?* *Where is the Sea of these drops, the Sun of these Beams?* Oh! that men saw this God, it's Heaven to behold him: thou art then in a corner of Hell, that canst not, dost not see him, and yet what is less known than God? Me thinks, when men hear there is a God about them, they should lie groveling in the dust, because of his glory: If men did see him, they would speak of him; Who speaks of God? Nay, men cannot speak to God; but as beggars have learned to cant, so many a man to pray. Oh men see not God in prayer, therefore they cannot speak to God by prayer. Men sin, and God frowns, (which makes the Devils to quake) yet mens hearts shake not, because they see him not.

Use 3.
Make
choice of
God for
thy God.

Use 3. Oh make choice of this God as thy God. What though there be a God, if it be not thy God, what art thou the better? down with all thy Idol gods, and set up this God. If there be any creature that ever did thee any good, that God set not a work for thy good, love that, think on that as thy God. If there be any thing that can give thee any suc-

succour on thy death-bed, or when thou art departed from this world, take that to be thy God. Thou mightest have been born in *India* and never have heard the true God, but worshipped the Devil for thy God: Oh therefore make choice of him alone to be thy God; give away thy self wholly and for ever to him, and he will give away his whole self everlastingly unto thee. Seek him weeping, and thou shalt find him. Bind thy self by the strongest oaths and bonds in Covenant to be his, and he will enter into Covenant with thee, and so be thine. *Jer. 50. 3, 4, 5*

The fourth Use is, an Use of comfort to them that forsake all for this God: thou hast not lost all for nought, thou hast not cast away substance for shadows, but shadows for somewhat, *Prov. 8. 18*. When all comfort is gone, there is a God to comfort thee. When thou hast no rest here, there is a God to rest in: when thou art dead, he can quicken thee; when thou art weak, he is strong; and when friends are gone, he will be a sure one to thee.

Thus much of the first part of this Doctrine, or divine Truth, *That there is a God*: Now it followeth to shew you that this God is a *most glorious God*, and that in four things he is glorious.

1. In his *Essence*.
2. In his *Attributes*.
3. In his *Persons*.
4. In his *Works*.

1. He is Glorious in his *Essence*. Now what this

There is a God.

Use 4.

1. Gods Essence.

There is a
glorious
God.



this Glory is, no man or Angel hath, doth, or ever shall know; their cockle shell can never comprehend this Sea; he must have the wisdom of God, and so be a God, that comprehendeth the Essence of God: but though it cannot be comprehended what it is, yet it may be apprehended, that it is incomprehensible and glorious; which makes his glory to be the more admired, as we admire the lustre of the Sun the more, in that it is so great we cannot behold it.

2. Gods
Attributes.

2. *God is glorious in his Attributes*, which are those divine perfections whereby he makes himself known unto us. Which Attributes are not qualities in God, but natures. Gods *wisdom* is God himself, and Gods *Power* is God himself, &c. Neither are they divers things in God, but they are divers only in regard of our understanding, and in regard of their different effects, on different objects. God punishing the wicked, is the justice of God; God compassionating the miserable, is the mercy of God,

Now the Attributes of God, omitting curious divisions, are these:

An explanation of
Gods attributes.

1. A spiritual God.

1. He is a *Spirit*, or a spiritual God, *John 4. 24.* therefore abhors all worship, and all duties performed without the influence of the Spirit; as to confess thy sins without shame or sorrow, and to say the Lords Prayer without understanding, to hear the Word that thou mayest only know more, and not that thou mayest be affected more; oh

oh these carkasses of holy duties are most odious sacrifices before God.

2. He is a *living God*, whereby he liveth of himself, and gives life to all other things. Away then with thy dead heart to this principle of life to quicken thee, that his Almighty power may pluck thee out of thy Sepulchre, unloose thy grave-cloaths, that so thou mayest live.

3. He is an *infinite God*, whereby he is without limits of being, 2 *Chr.* 6. 18. Horrible then is the least sin that strikes an infinite great God, and lamentable is the estate of all those with whom this God is angry: thou hast infinite goodnes to forsake thee, and infinite power and wrath to set against thee.

4. He is an *Eternal God*, without beginning or end of being, *Psal.* 80. 1. Great therefore is the folly of those men that prefer a little short pleasure before this eternal God, that like *Esau* sell away an everlasting inheritance for a little pottage, for a base lust and the pleasure of it.

5. He is an *All-sufficient God*, *Gen.* 17. 1. What lack you therefore? you that would gain have this God, and the love of this God, but you are loath to take the pains to find him, or to be at cost to purchase him with the loss of all? Here's infinite, eternal, present sweetness, goodness, grace, glory and mercy to be found in this God. Why post you from mountain to hill, why spend you your money, your *thoughts, time, en-*
deav-

There is a glorious God.


2. A living God.

3. An infinite God.

4. An eternal God.

5. An All-sufficient God.

There is a
glorious
God.



God is joy
in sadness.

6. An om-
nipotent
God.

7. An-All
seeing God.

deavours, on things that satisfie not? Here is thy resting place. Thy cloaths may warm thee, but they cannot feed thee; thy meat may feed thee, but cannot heal thee; thy Physick may heal thee, but cannot maintain thee; thy money may maintain thee, but cannot comfort thee, when distresses of conscience, and anguish of heart come upon thee, this God is joy in sadness, light in darkness, life in death, Heaven in Hell. Here is all thine eye ever saw, thine heart ever desired, thy tongue ever asked, thy mind ever conceived. Here is all light in this Sun, and all water in this Sea, out of whom as out of a Chrystal fountain, thou shalt drink down all the refined sweetness of all creatures in Heaven and Earth for ever and ever. All the world is now seeking and tiring out themselves for rest, here only it can be found.

6. He is an *Omnipotent God*, whereby he can do what ever he will: yeild therefore, and stand not out in the sinful or subtil close maintenance of any one sin against this God so powerful, who can crush thee at his pleasure.

7. He is an *All-seeing God*: He knows what possibly can be or may be known; approve thy self therefore to this God onely in all thy ways. It's no matter what men say, censure or think of thee. It's no matter what thy fellow actors on this stage of the world imagine. God is the great Spectator that beholds thee in every place: God is thy

thy Spie, and takes compleat notice of all the actions of thy life; and they are in print in Heaven, which that great Spectator and Judge will open at the great day, and read aloud in the ears of all the world. Fear to sin therefore in secret, unless thou canst find out some dark hole where the eye of God cannot discern thee. Mourn for thy secret neglect of holy duties, mourn for thy secret hypocrisie, whoredom, prophaneness, and with shame in thy face come before this God for pardon and mercy. Admire and wonder at his patience, that having seen thee hath not damned thee.

8. He is a *true God*; whereby he means to do as he saith. Let every child of God therefore know to his comfort, that whatever he hath under a *promise*, shall one day be all made good: and let all wicked men know, whatever threatening God hath denounced, whatsoever arrows are in the bow-string, will one day flie and hit, and strike deep, and the longer the Lord is a drawing, the deeper wound will Gods arrow (that is, Gods *threatning*) make.

9. He is an *Holy God*: Be not ashamed therefore of holiness, which if it ascend above the common strain of honesty, the blind and mad world accounts it madness. *If the righteous*, that is, those that be most holy, *be scarcely saved where shall the ungodly and the sinner appear?* 1 Pet. 4. 18. Where? not before Saints nor Angels, for holiness is their

There is a glorious God.

8. A true God.

9. An holy God.

There is a
glorious
God.

10. A just
and merciful
God.

3. God is
glorious in
his persons

their trade ; Not before the face of the Man Christ Jesus , for holiness was his *meat and drink* ; Not before the face of a blessed God , for holiness is his Nature ; Not in Heaven, for no unclean thing crawls there ; they shall never see God . Christ , Saints , Angels, or Heaven, to their comfort, that are not holy : wear therefore that as thy crown now, which will be thy glory in heaven, and if this be *to be vile*, be more vile.

10. He is a *just and merciful God* ; just in himself , and so will punish all sin : merciful in the face of Christ, and so will punish no sin, having already born our punishments for them. A just God against a hard-hearted sinner, a merciful God towards an humble sinner. God is not all Mercy, and no Justice, nor all Justice and no Mercy. Submit to him, his mercy embraceth thee. Resist him, his justice pursues thee: When a child of God is humbled indeed, commonly he makes God a hard-hearted, cruel God, loath to help ; and saith, Can such a sinner be pardoned ? A wicked man that was never humbled, makes God a God of clouts, one that (howsoever he speaks heavy words, yet he is a merciful God, and) will not do as he saith, and he finds it no difficult work to believe the greatest sin may be pardoned : conceive therefore of him as you have heard.

Thirdly, *God is glorious in his Persons*, which are three, *Father* begetting, *Son* begotten, and the *holy Ghost* the third Person, pro-

proceeding. Here the *Father* is called the *Father of glory*, Eph. 1. *Christ* is called the *Lord of glory*, 1 Cor. 2. and the *Spirit* is called the *Spirit of glory*, 1 Pet. 4. the *Father* is glorious in his great work of *Election*; the *Son* is glorious in his great work of *Redemption*; the holy *Ghost* is glorious in his work of *Application*; the *Father* is glorious in chusing the house, the *Son* is glorious in buying the House, the *Spirit* is glorious in dwelling in the House, that is, the heart of a poor lost sinner.

4. He is glorious in his *works*, in his works of *Creation*, and in his works of *Providence* and *Government*: wonder therefore that he should so vouchsafe to look upon such worms, such dunghills, such Lepers as we are, to provide, protect, to slay his Son to call, to strive, to wait, to give away himself and all that he is worth, unto us; Oh fear this God when you come before him. People come before God in prayer, as before their fellows, or as before an Idol. People tremble not at his voice in the word. A King or Monarch will be served in State, yet how rudely, how slovenly do men go about every holy duty? Thus much of the first principle head, *That there is one most glorious God*. Now we are to proceed to the second.

There is a glorious God.

4 God is glorious in his works.

The end of the first Principle.

CHAP. II.

The 2d.
Principle.

That this God made all mankind at first in a most glorious and happy estate, like unto himself.

Doct. 1.

For the opening of which Assertion I have chosen this Text, *Ecc. 7. 29. God made man righteous*; which clearly demonstrates,

The crea-
tures mans
Servants.

That God made all mankind at first in Adam, in a most glorious, happy, and righteous estate; Man when he came first out of Gods Mint, shined most glorious. There is a marvellous glory in all creatures, (the servants and household-stuff of man) therefore there was a greater glory in man himself, the end of them. God calleth a Parliament, and gathers a Councel when man was to be made; and said, *Come let us make man in our own Image*; as though all the wisdom of the Trinity should be seen in the creation of man.

Object.

Wherein did the glory and blessedness of man appear?

Ans.

In the impression of Gods Image upon him, *Gen. 1. 26.* Can there be any greater glory for a Joseph, for a subject, than to be like his Prince?

Object.

What was the Image of God?

Ans.

The Schoolmen and Fathers have many curious (yet some necessary) though difficult questions about this. I will omit all theirs,

theirs, and tell you only what is the Apostles judgment, *Col. 3. 20.* out of which this general description of Gods Image may be thus gathered: *It is mans perfection of holiness, resembling Gods admirable Holiness, whereby only man pleases God.*

For, all other inferior creatures, did carry the marks and footsteps of Gods Power, Wisdom, Goodness, whereby all these Attributes were seen. One of the most perfect Attributes, his Holiness, he would have men only appear in, and be made manifest by man, his best inferior creature, as a Kings wisdom and bounty appears in managing the affairs of all his Kingdom; but his Royal, Princely, and most eminent perfections appear in the face and disposition of his Son, next under him. But more particularly this Image of God appeared in these four particulars.

1. In mans Understanding: this was like unto Gods. Now Gods Image here chiefly consisted in this particular, viz. As God saw himself, and beheld his own infinite, endless glory and excellency; so man was privy to Gods excellency, and saw God most gloriously; as Moses, though a sinful man, saw him face to face, much more Adam, a perfect man; God loving man, could do no less then reveal himself to man.

2. In his affections: the Image of God chiefly appeared in two things:

First, as God seeing himself, loved himself:

Man made in a blessed estate.

Eph. 4. 4. 23.

The Image of God in man.

1. In mans understanding.

2. In his affections.

Man made
in a blessed
estate.

Prov. 8.

3. In mans
will.

4. In his
life.

self: so *Adam* seeing God, loved this God more then the World, more then himself. As Iron put into the fire, seems to be nothing but fire. so *Adam* being beloved of God, was turned into a lump of love, to love God again.

Secondly, as God delighted in himself: so did *Adam* delight in God, took sweet repose in the bosome of God. Me thinks I see *Adam* rapt up in continual extasies in having this God.

3. In his will: the Image of God chiefly appeared in two things:

First, as God only willed himself, as his last end: so did *Adam* will God, as his last end, not as man doth now.

Secondly, as God willed nothing but good so did *Adam* will nothing (though not immutably) but good for Gods will was his.

4. In his life Gods Image did appear thus that even as God, if he had assumed mans nature, would have lived outwardly; so did *Adam*: for God would have lived according to his own will, law, and rule: so did *Adam*; *Adams* body was the Lanthorn through which Holiness like a Lamp burning in his heart, shined; this was Gods Image, by means of which (as it is said in the description) he pleased God: similitude being the ground of love: and hence God did most dearly love him, and highly honour him to be Lord over all creatures, no evil (continuing in that estate) could hurt him; here

here was no sorrow, no sickness, no tears, no feares, no death, no hel, nor ever should have been, if there he had stood.

Object. How was this estate ours?

Ans. As Christs righteousness is a *Be-leevers* by imputation, though he never performed it himself: so *Adams* righteousness and Image was imputed to us, and accounted ours; for *Adam* received our stock or Patrimony to keep it for us, and to convey it to us. Hence he proving Bankrupt, we lost it. But we had it in his hands, as an *Orphan* may have a great estate left him, though he never receive one penny of it from him that was his *Guardian*, that should have kept it for him, and conveyed it to him.

Here see the horrible nature of sin, that plucks man down by the ears from his throne, from his perfection, though never so great. *Adam* might have pleaded for himself, and have said: Although I have sinned, yet it is but one and the first fault. Lord, behold I am thy first born: Oh pity my poor posterity, who are for ever undone, if thou forgivest not. Yet see, one sin weighs him down, and all his posterity (as we shall hear) into eternal ruin.

Hence learn, how justly God may require perfect obedience to all the law of every man, and curse him if he cannot perform it; because man was at first made in such a glorious estate, wherein he had power given him

to

Man made
in a blessed
estate.

Use 1.
The nature
of sin.

Use 2.
God may
curse a
man if he
keep not
the Law.

Man made
in a blessed
estate.

Use 3.
Man hath
cause to
lament.

Man before
his fall was
a Prince
and Lord
over the
world.

to please God perfectly : God may therefore require this debt of perfect obedience. Now man is broke and in prison, in hell he must lye for ever, if he cannot pay Justice every farthing because God trusted him with a stock, which if he had well improved, he might have paid all.

See what cause every man hath to lament his miserable estate he is now fallen into, For beggers children to live Vagrants and poor, is not so lamentable as for a great Princes children to become such ; one never in favour with the Prince, grieves not as he doth that was once in favour, but now cast out. Man is now rejected of God, that was beloved of God : he is now a runnagate up and down the earth, that was once a Prince and Lord of all the world. This is one aggravation of the damned's sorrow ; Oh the hopes, the means, the mercies that once I had ! Can these, do these lament for the loss of their hopes and common mercies ? Lord, what hearts then have men that cannot, do not, that will not lament the loss of such *special high favours* now gone, which once they had ? It is said, that those that saw the glory of the first Temple wept, when they saw the glory of the second, and how inferior it was to the first. You that either have the Temple of God begun to be repaired in you, or not begun at all ; Oh think of the Temple burnt, the glory of God now vanished and lost.

This

This speaks comfort to all Gods people. If all *Adams* posterity were perfectly righteous in him, then thou that art of the blood Royal, and in Christ art perfectly righteous in him much more, in as much as the righteousness of the second *Adam*, exceeds the first, so art thou more happy, more holy in the second *Adam*, then ever the first in himself was; he might lose all his righteousness: but the second *Adam* cannot, hath not; so that if Christ may be damned, then thou mayest, else not.

This likewise reproveth three sorts of people.

I. Such as are ashamed of holiness. Lord, what times are we fallen into now? The Image of God, which was once mens glory, is now their shame; and sin, which is mens shame, is now their glory. The world hath raised up many false reports of holy courses, calling it folly and preciseness, pride, hypocrisy, and that whatsoever shews men may make, they are as bad as the worst, if their sins were writ in their foreheads. Hence it cometh to pass, that many a man, who is almost perswaded to be a *new man*, and to turn over a new leaf, dares not, will not, for shame of the world, enter upon religious courses. What will they think of me then? (saith he) men are ashamed to refuse to drink healths, and hence maintain them lawful. Our gallants are ashamed to stay a mile behind the fashion: hence they will defend

Man made in a blessed estate.


Use 4.
Comfort to Gods people.

Use 5.

A three-fold reprehension.

Men for shame of the world are afraid to enter upon religious courses.

Man made
in a blest
estate.



open and naked breasts, and strange apparel, as things comely. Oh time-servers! that have some *conscience* to desire to be honest, and to be reputed so, yet conform themselves to all *companies*; if they hear others swear, they are ashamed to reprove them; they are ashamed to enter the lists of holy discourse in bad company, and they will pretend discretion; and we must not cast pearls before swine, but the bottom of the business is, they are ashamed to be holy. Oh fearful! Is it a shame to be like God? Oh sinful wretches! It is a credit to be any thing but religious, and with *many*, Religion is a shame: I wonder with what face thou dar'st pray, or with what look thou wilt behold the Lord of glory, at the last day, who art a bamed of him now, that will be admired of all men, Angels and Devils then? Doe'st thou look for wages from Christ, that art ashamed to own Christ, or to wear his Livery.

2. It reproveth them that hate holiness, which is more then to be ashamed of it.

3. It reproveth them that content themselves with a certain measure of holiness. Perfect holiness was *Adams Image* whereby he pleased God; and shall a little holiness content thee?

Now there are these three sorts of them.

1. The *formalist*, who contents himself with some holiness, as much as will credit him.

The

Men that
content
themselves
with a cer-
tain mea-
sure of
holiness,
and go no
further.

The form and name of Religion is *honos*, honour sometimes; but the power and practice of it is *onus*, a burden; hence men take up the first, and shake off the second, And indeed the greatest part take up this course, if they have no goodness, they should be the shame, scorn, and table-talk of the times; therefore every man will for his honours sake have this *form*, Now this form is according to the mould wherein he is cast: If his acquaintance be but civil, he will be like them, if they be more exact, *as to pray, read, confesse*, he will not stay one in-h behinde them. If to be better then his companions, to bear the bell before them will credit him, he will be to whatever it cost him; but yet he never will be so exact in his course as to be hated for it, unless he perceives the hatred he contracts from some men, shall be recompenced with the more love and credit by other men. He disguiseth himself according to the places or company he comes into. King *Zorab* was a good man so long as *Jehoiada* the Priest lived. If a little Religion will serve to credit men, that shall serve for that time; if more in another place, you shall then have them commending good men, good Sermons, good Books, and drop forth two or three good sentences; what will they think of him then? they cover themselves over with these Fig leaves of common honesty, to cover their nakedness;

Man made
in a blessed
estate.

Formall
men conform
to the company
they keep.

Man made
in a blef-
sed estate.

The For-
malists
shuffling
in Gods
duties.

Rom. 12.

Many men
leave their
finnes for
fear of the
punish-
ment, not
because
they hate
their fins.

ness; they bait all their courses over with *honesty*, that they may catch, for they fish only for credit. One may trap these people thus: Follow them in their private houses, there is *wordliness, passion, looseness*; and to their private chambers, there they ordinarily neglect or snuffle over duties to their private vain thoughts. In this Tying-house you shall then see these *stage-players*, their shop-windows are shut, here no honesty is to be seen scarce, because their gain, their respect comes not in at this door where none beholds them; let either Minister, or any faithful friend search, trie, discover, accuse and condemn these men as rotten (though guilded) posts, as unsound hollow-hearted wretches, their hearts will swell like Toads, and hiss like snakes, and bark like dogs against them that thus censure them, because they rob them of their God they served, their gain is gone.

2. *The guilty self-condemned sinner*, that goes further then the Formalist, and contents himself with so much holiness as will quiet him, and hence all the heathen have had some Religion, because they had some conscience to trouble them. This man, if he hath lived in foul sins, and begins to be wrackt and troubled for them, he will then confess and forsake those sins; but how? As a Dog doth his meat, not because he hates his carrion, but because he fears the cudgel; he performs holy duties, not because he will use

use them, but because he must use them, there is no quiet else. If *Conscience* be still, he omits duties: if *Conscience* cry and stir, he falls to duties, and so hath his good mood, as *Conscience* hath his fits. They boast and crow over hypocrites, because the holiness they have is not a bare shew; No, but it is to stop thy *Conscience*, and only to quiet the clamors of that. Thou dost bribe, and so quiet (the Bailiff) thy *Conscience*, by thy praying, hearing, and sorrowing, but *G O D* thy Judge hath heavy things to lay to thy charge, before whom thou shalt shortly with dread appear.

3. *The pining and devout hypocrite*, that being pursued with the fear of hell, goes further, and labours for just so much holiness as will save him only, and carry him to Heaven at last. Hence the young man in the *Gospel* came with that great question to Christ, which many unsound hearts come with to Ministers now, *What he should do to inherit eternal life?* These people set up such a man in their thoughts to be a very honest man, and one doubtless that shall be saved, and hence they will take him to be their copy and Sampler, and labour to do as he doth, and to live just as he lives, and to hold opinions as he holds, and so hope to be saved. They will ask very inquisitively, *What is the least measure of grace, and the least grain of faith?* and the best Sermons are not such as humble them most, but such as flatter them, best;

Men made in a blessed estate.

III.
Ezek. 33.
10.
Many men labour for just so much holiness as will save them.

Man made
in a blef-
sed estate.

Many men
would
have holi-
ness not to
honour
Christ, but
to bear
their char-
ges to hea-
ven.

Answ. 6.
Gods I-
mage must
be renewed.
To be like
God is the
fashion of
Heaven,
and An-
gels.

How to
gain the I-
mage of
God.

best ; wherein they may hear how well good desires are accepted of by God ; which if they hear to be of that virtue to save them, *God shall be served only with good desires*, and the Devil *in their actions* all their lives.

Thus they make any thing serve for God ; they labour not after so much holiness as will honour Christ, but after just so much as will bear their charges to Heaven, and save themselves. For this is one of the greatest differences betwixt a childe of God and an hypocrite. In their obedience, the one takes up duties out of love to Christ, to have him, and hence he mourns dayly, because Christ is no greater gainer by him: the other out of love to himself, meerly to save his own soul ; and hence he mourns for his sins, because they may damn him. Remember that place therefore, *1 Cor. 15. ult.*

Lastly, labour to get this Image of *G O D* renewed again. Honest men will labour to pay their debts ; this is *Gods debt* : How do men labour to be in the fashion ? better to be out of the world than out of the fashion. To be like God is heavens fashion, Angels fashion, and it will be in fashion one day, when the *Lord Jesus* shall appear: then if thou hast the superscription and Image of the devil, and not the Image of God upon thee, God and Christ will never own thee at that day. Labour therefore to have *Gods Image* restored again, and Satans wash out, seek not as many do, to purchase such and such a grace first: But,

I. La-

1. Labour to mortifie and subdue that sin which is opposite in thine heart to that grace. First *put off the old man*, and then *put on the new Eph. 4.*

2. Labour for a melting tender heart for the least sin. Gold is then only fit to receive the impression when it is tender and is melted; when thine heart is heated therefore at a Sermon, cry out, Lord now strike, now Imprint thine Image upon me.

3. Labour to see the Lord Jesus in his glory. For as wicked men looking upon the evil example of great ones in the world, that will bear them out, grow like them in villany: so the very beholding the *glorious grace in Christ*, this great Lord of glory transformeth men into this Image, 2 Cor. 3. 17, 16. As the glass set full against the Sun, receives not onely the beams, as all other dark bodies do, but the Image of the Sun: So the understanding with open face beholding Christ, is turned into the Image and likeness of Christ. Men now a-days look only to the best mens lives, and see how they walk, and rest here; Oh look higher to this blessed face of God in Christ as thine own. As the application of the seal to the wax, imprints the Image: so to view the grace of Christ, as *all* thine, imprints the same Image strongly on the soul. I come now to the third principal Head in order, which I shall insist upon out of Rom. 3. 23. *All have sinned and deprived of the glory of God.*

CHAP.

Mans misery by his fall.

I.
I Ir

Rom. 6. 7.

III.

CHAP. III.

The third
Principle.
Mans mi-
sery by his
fall.

That all mankind is fallen by sin from that glorious estate he was made in, into a most woful and miserable condition.

THe Devil abusing the Serpent, and man abusing his own free-will, overthrew *Adam*, and in him all his posterity by sin, *Gen 3. 1, 2, 3, &c.*

Now mans misery appears in these two things.

1. His misery in regard of sin.

2. His misery in regard of the consequences of sin.

1. His misery in regard of sin, appears in these particulars.

1. Every man living is born guilty of *Adams* sin. Now the justice and equity of *God*, in laying this sin to every mans charge, though none of *Adams* posterity personally committed it, appears thus :

1. First, if *Adam* standing, all mankind had stood ; then it is equal , that he *falling*, all his posterity should fall. All our estates were ventured in this ship : therefore if we should have been partakers of his gains, if he had continued safe, it's fit we should be partakers of his loss too.

2. But secondly, we are all in *Adam*, as a whole Country in a Parliament-man, the whole Country doth what he doth. And although

Mans mi-
sery in re-
gard of
sin.

although we made no particular choice of *Adam* to stand for us, yet the Lord made it for us; who being goodness it self^l, bears more good will to man, than he can, or could bear to himself; and being Wisdom it self, made the wisest choice, and took the wisest course for the good of man: For this made most for mens safety and quiet; for if he had stood, all fear of losing our happy estate had vanished; whereas if every man had been left to stand or fall for himself, a man would ever have been in fear of falling.

And again, this was the sure way to haue all mens states preserued; for having the charge of the estates of all men that ever should be in the world, he was the more pressed to look the more about him, and so to be more watchful, that he be not robbed and so undo and procure the curses of so many thousands against him. *Adam* was the head of mankind, and all mankind naturally are members of that head: and if the head invent and plot treason, and the head practise treason against the King or State, the whole body is found guilty, and the whole body must needs suffer. *Adam* was the poysoned root and cistern of all mankind; now the branches and streams being in the root and spring *originally*, they therefore are tainted with the same poysoned principles. If these things satisfie not, God hath a day coming wherein he will reveal his own righteous proceedings before Men and Angels,

Rom. 2. 4.

Oh

Mans misery by his fall.

Men were all in *Adam*, as a whole countrey is in a Parliament.

Adam the head of mankind.

Mans misery by his fall.

Use

The horrible nature of the first sin.

The sin of Adam defaced all the Image of God.

The hainousness of Adams sin.

Oh that men would consider this sin, and that the consideration of it could humble Peoples hearts! If any mourn for sin, it is for the most part for other foul actual sins, few for this sin that first made the breach and began the controversie betwixt God and Man. Next unto the sin against the *holy Ghost*, and contempt of the *Gospel*, this is the greatest sin that cryeth loudest in Gods ears for vengeance, day and night, against a world of men. For now mens sins are against God in their base and low estates; but this sin was committed against *Jehovah*, when man was at the top of his preferment. Rebellion of a Traitor on a dunghil, is not so great as of a favorite in Court. Little sins against light, are made horrible: no sin by any man committed, was ever against so much light as *Adam* had. This sin was the first that ever displeased God. Drunkenness deprives God of the glory of *Sobriety*; whoring, of *Chastity*; but this sin darkens the very Sun, defaces all the Image of God, the glory of man, and the glory of God in man; this is the first sin ever did thee mischief. This sin like a Captain, hath gathered together all those troops and swarms of sins that now take hold upon thee. Thank this sin for an hard heart thou so much complaineest of; thank this sin for that hellish darkness that overspreads thee. This hath raised Satan, Death, Judgment, Hell, and Heaven against thee.

Oh

Oh consider these sins that are packt up in this evil. 1. Fearful *Apostasie* from God like a devil. 2. Horrible *Rebellion* against God in joining sides with the Devil and taking Gods greatest enemies part against God. 3 Woful *Unbelief*, in suspecting Gods threats to be true. 4 Fearful *Blasphemy* in conceiving the Devil (Gods enemy and mans murderer) to be more true in his temptations, than God in his threatening. 5. *Horrible Pride*, in thinking to make this sin of eating the forbidden fruit, to be a step and a stair to rise higher, and to be like God himself.

6. Fearful *contempt of God*, making bold to rush upon the sword of the threatening secretly, not fearing the plague denounced.

7. Horrible *Unthankfulness*, when God had given him all but one tree, and yet he must be fingring that too.

8. Horrible *Theft*, in taking that which was none of his own.

9. Horrible *Idolatry*, in doting upon, and loving the creature more then God the Creator, who is blessed for ever.

You therefore that now say, no man can say, black is your eye, you have lived civilly all your days, look upon this one grievous sin, take a full view of it, which thou hast never shed one tear for as yet, and see thy misery by it, and wonder at Gods patience, he hath spared thee who wast born branded with it, & hast lived guilty of it, and must perish for ever for it, if the Lord from Heaven pity thee nor.

D

B. r

Mans misery by his fall.

1. Apostasie.

2. Rebellion.

3 Unbelief.

4. Blasphemy.

5. Pride.

6. Contempt of God.

7. Unthankfulness.

8. Theft.

9. Idolatry.

Mans misery by his fall.

Secondly,
dead in sin.

Best actions of the wicked,
how sinful.

But here is not all, consider secondly, every man is born stark dead in sin, *Ephes.* 2. 1. he is born empty of every inward principle of life, void of all grace, and hath no more good in him, (whatsoever he thinks) than a dead carrion hath. And he is under the power of sin, as a dead man is under the power of death, and cannot perform any act of life: their bodies are living coffins to carry a dead soul up and down in.

'Tis true (I confess) many wicked men do many good actions, as *praying, hearing, Almsdeeds*, but it is not from any inward principle of life. External motives, like *plummetts* on a dead (yet artificial) clock, set them a running. *John* was zealous, but it was only for a Kingdom: the Pharisees gave *alms* only to be seen of men. If one write a Will with a dead mans hand deceased, that Will cannot stand in any Law, it was not his Will, because it was not writ by him, by any inward principle of life of his own. Pride makes a man *preach*, pride makes a man *bear*, and *pray* sometimes. Self-love stirs up strange desires in men, so that we may say, this is none of Gods act by his grace in the soul, but pride and self-love. Bring a dead man to the fire, and chafe him, and rub him, you may produce some heat by this external working upon him: but take him from the fire again and he is soon cold: so many a man that lives under a sound Minister, under the lash-

es and knock of a chiding, striving *Conscience*, he hath some heat in him, some affections, some fears, some desires, some sorrows stirred, yet take him from the *Minister*, and his chafing *Conscience*, and he grows cold again presently, because he wants an inward principle of life.

Which point might make us to take up a bitter lamentation for every naturall man. It is said, *Exodus 12. 30. That there was a great cry in Egypt, for there was not an house wherein there was not one found dead.* O Lord, in some towns and families; what a world of these are there? Dead husband, dead wife, dead servants, dead children, walking up and down with their sins, (as *Fame* saith some men do after death) with grave-cloaths about them; and God onely knows whether ever they shall live again or not. How do men lament the loss of their dead Friends! Oh thou hast a precious soul in thy bosome stark dead; therefore lament thine estate, and consider it seriously:

First, a dead man cannot stir, nor offer to stir; a wicked man cannot speak one good word, or do any good action, if Heaven it self did lie at the stake for doing it, nor offer to shake off his sins, nor think one good thought. Indeed he may speak and think of good things, but he cannot have good speeches, nor good thoughts; as an holy man may think of evil things,

Mans misery by his fall.

Use 2.
Of lamentation:

How every Natural man is dead while he lives.

1. Dead men cannot stir.

Mans misery by his fall.

2. Dead men fear no danger.

3. Dead men refuse the best offers.

4. Dead men neither hear nor see.
Mat. 23.
37, 38.

5. Dead men are senseless.

6. Dead men are speechless.

7. Dead men are breathless.

as of the sins of the times, the the thought of those evil things, is good, not evil, *fo e contra.*

Secondly, a dead man fears no dangers, though never so great, though never so near. Let Ministers bring a natural man tydings of the approach of the devouring plagues of God denounced, he fears them not.

Thirdly, a dead man cannot be drawn to accept of the best offers. Let *Christ* come out of Heaven, and fall about the neck of a natural man, and with tears in his eyes beseech him to take his blood, himself, his Kingdom, and leave his sins, he cannot receive this offer.

Fourthly, a dead man is stark blind, and can see nothing, and stark deaf, and hears nothing, he cannot taste any thing: so a natural man is stark blind, he sees no God, no Christ, no wrath of the Almighty, no glory of Heaven. He hears the voice of a man, but he hears not the voice of God in a Sermon, *He savoureth not the things of Gods Spirit.*

Fifthly, a dead man is senceless, and feels nothing: so, cast mountains of sin upon a wicked man, he feels no hurt until the flames of hell break out upon him.

Sixthly, a dead man is a speechless man, he cannot speak unless it be like a Parrot.

Seventhly, he is a breathless man; a natural man may say a prayer, or devise a prayer out of his memory and wit, or he may

may have a few short-winded wishes; but to pour out his soul in prayer, in the bosom of God, with groans unutterable, he cannot. I wonder not to see so many Families without Family prayer; Why? They are dead men, and lie rotting in their sins.

Eighthly, a dead man hath lost all beauty: so a meer natural man hath lost all glory; he is an ugly creature in the sight of God, good Men, and Angels, and shall one day be an abhorring to all flesh.

Ninthly, a dead man hath his worms gnawing him: so natural men have the worm of conscience breeding now; which will be gnawing them shortly.

Lastly, dead men want nothing but casting into the grave: so there wants nothing but casting into hell for a natural man. So that as *Abraham* loved *Sarah* well while living, yet when she was dead, he seeks for a burying place for her to carry her out of his sight: So God may let some fearful judgment loose, and say to it, Take this dead soul out of my sight, &c. it was a wonder that *Lazarus*, though lying but four days in the grave, should live again. Oh wonder thou, that ever God should let thee live, that hast been rotting in thy sin, twenty, thirty, perhaps sixty years together.

III. Every natural man and woman is born full of all sin, *Rom. 1. 29.* as full as a Toad is of poyson, as full as ever his

Mans misery by his fall.



8. Dead men want beauty.

9. Dead men have worms gnawing on them.

10. Dead men are cast into the grave.

III. Natural men are born full of sin.

Mans misery
by his
fall.

Isa. 20.

Jam. 3. 6.

Hazael
and Elisha.

skin can hold; mind, will, eyes, mouth, every limb of his body, and every piece of his soul is full of sin; their hearts are bundles of sinne: hence *Solemon* saith, *Foolishness is bound up in the heart of a child; whole treasures of sin. An evil man* (saith *Christ*) *out of the evil treasure of his heart, bringeth forth evil things; nay, raging tears of sin. The tongue is a world of mischief. What is the heart then? For out of the abundance of the heart the tongue speaketh: so that look about thee and see, whatever sin is broached, and runs out of any mans heart into his life through the whole world, all those sins are in thine heart; thy mind is a nest of all the foul Opinions, Heresies, that ever were vented by any man; thy heart is a stinking sinkhole of all Atheisme, Sodomy, Blasphemy, Murder, Whoredome, Adultery, Witchcraft, Buggery; so that if thou hast any good thing in thee, it is but as a drop of Rosewater in a bowl of poyson; where fallen, it is all corrupted.*

It is true, thou feelest not all these things stirring in thee at one time, no more than *Hazael* thought he was or should be such a blood-sucker, when he asked the Prophet *Elisha* if he were a *Dog*; but they are in thee like a nest of Snakes in an old hedge. Although they break not out into thy life, they lie lurking in thy heart, they are there as a filthy puddle in a barrel, which runs not out, because thou happily wantest the

temptation or occasion to broach and tap thine heart, or because of Gods restraining grace by *Fear, Shame, Education, and good Company*, thou art restrained and bridled up. and therefore when one came to comfort that famous picture, pattern and monument of Gods justice by seven years horrour, and grievous distress of conscience: when one told him he never had committed such finnes as *Manasses*, and therefore he was not the greatest sinner since the creation, as he conceived, he replied, that he should have been worse than ever *Manasses* was. if he had lived in his time, and been on his throne.

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
Francis spira.

Mr. *Bradford* would never have looked upon any ones lewd life with one eye, but he would presently return within his own breast with the other eye, and say, *In this my vile brest remains that sin, which without Gods special grace I should have committed as well as he.* Oh me thinks this might pull down mens proud conceits of themselves, especially such as bear up and comfort themselves in their smooth, honest, civil life, such as through education have been washed from all foul finnes, they were never tainted with whoredome, swearing, drunkenness, or prophaneness; and here they think themselves so safe, that God cannot finde in his heart to have a thought of damning them.

Mr. *Bradford.*

Oh consider of this point, which may

Mans misery by his fall.



make thee pull thine hair from thine head, and turn thy cloaths to sackcloth, and run up and down with amazement and paleness in thy face, and horreur in thy conscience, and tears in thine eyes. What though thy life be smooth, what though thy outside, thy sepulchre be painted? Oh thou art full of rottenness, of sin within. Guilty, not before men, as the sins of thy life make thee, but before God, of all the sins that swarm and roar in the whole World at this day; for God looks to the heart; guilty thou art therefore of heart-whoredom, heart-sodomy, heart-blasphemy, heart-drunkenness, heart-buggery, heart oppression, heart-idolatry; and these are the sins that terribly provoke the wrath of Almighty God against thee. *Isai 57.17. For the iniquity of his covetousness* (saith our translation) *I smote him*; but the *Hebrew* renders it better, for the *iniquity of his concupiscence* (which is the sin of his heart and nature) *I smote him*. As a King is angry and musters up his Army against rebels, not only which bring his souldiers out to fight; but who keeps souldiers in their trenches ready for to fight. These sins of thine heart are all ready armed to fight against God at the *Watchword* or *alarm* of any temptation. Nay, I dare affirm and will prove it, that these sins provoke God to anger, and are as bad, if not worse than the sins of thy life: For,

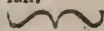
Sins of the heart worse then the sins of the life.

1. The sin of thine heart or nature is the cause, the womb, that contains, breeds, brings forth, suckles all the litter, all the troop of sins that are in thy life; and therefore giving life and being to all other, it's the greatest sin.

2. Sinne is more abundantly in the heart than in the life. An actual sinne is but a little breach made by the sea of sinne in thine heart, where all sin, all poyson is met and mingled together. Every actual sinne is but as a shred broken off from the great bottome of sinne in the heart; and hence Christ saith, *Out of the abundance of the heart the mouth speaketh; and out of the evil treasure of the heart we bring forth evil things.* A man spending money (I mean sinne in the life) is nothing to his treasure of sin in the heart.

3. Sinne is continually in the heart. Actual finnes of the life flie out like sparks, and vanish, but this brand is always glowing within: the toad spits poyson sometimes, but it retains and keeps a poysonful nature always. Hence the Apostle calls it *Sinne that dwells in me*, that is, which always lies and remains in me. So that in regard of the finnes of thy heart, thou doest rend in pieces and break. 1. All the Laws of God. 2. At one clap: 3. Every moment of thy life. Oh! me thinks the thought of this might rend an heart of rock in pieces, to think I am always grieving

Mans misery by his fall.



1:

2:

3.
Sins in the heart break out like sparks in the actions.

Rom. 7.

Mans misery by his fall.

4. Sin of the life is as in the porch, but sin in the heart is as in the House.

Sins of the heart provoke God more than the sins of the life.

IV.
Every action is sinful, as coming from a natural man.

ing God, at all times whatsoever I do.

4. Actual sinnes are only in the life and outward porch; sinnes of the heart are within the inward House. One enemy within the City is worse than many without; a Traytor on the Throne is worse then a Traytor in the open field. The heart is *Christs throne*. A Swine in the best room is worse then in the outward house. More I might say. but thus you see, sinnes of the life, are not so bad, nor provoke Gods wrath so fiercely against thee, as the sinnes of thine heart. Mourn therefore not so much that thou hast not been so bad as others are, but look upon thy black feet, look within thine own heart, and lament that in regard of thy sins *there*, thou art as bad as any; mourn not so much meerly that thou hast sinned, as that thou hast a nature so sinful, that it is thy nature to be proud, and thy nature be vain and deceitful, and loath not only thy sinnes; but thy self for thy sin, being brim-full of unrighteous. But here is not all, consider fourthly.

IV. That whatever a natural man doth, is sinne; as the inside is full, so the outside is nothing else but sinne, at least in the sight of an holy God, though not in the sight of blinde sinful men. Indeed he may doe many things, which for the matter of them are good, as he may give alms, pray, fast, come to Church, but

as

as they come from him they are sin; as a man may speak good words, but we cannot endure to hear him speak, because of his stinking breath which defiles them: some actions indeed from their general nature are *indifferent*, for all *indifferences*, lye in *generals*; but every deliberate action considered in *Individuo*, with all its circumstances, as *time, place, motive, end*, is either morally good, or morally evil, as may be proved easily; morally good in good men, morally evil in unregenerate and bad men: For let us see particular actions of wicked men.

1. All their *thoughts* are onely evil, and that continually, *Gen. 6. 5.*

2. All their *words* are sins, *Psal. 50. 16.* *their mouths are open sepulchers*, which smell filthy when they are opened.

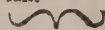
3. All their *civil actions* are sins, as their eating, drinking, buying, selling, sleeping, and ploughing, *Prov. 21. 4.*

4. All their *religious actions*, are sins, as coming to Church, praying, *Prov. 15. 8.*

9. 28. 9. Fasting and mourning: roar and cry out of thy self till dooms day, they are sins, *Isai. 58.*

5. All their most *zealous actions* are sins, as *John*, who kild all *Baals* Priests; because his action was outwardly and materially good, therefore God rewarded him with temporal favours, but because he had a Hawks eye to get and settle a Kingdom to himself

Mans misery by his fall.



Actions of wicked men are onely evil.

1. thoughts.

2. Words.
Rom. 3. 13.

3. Civil actions.

4. Religious actions

5. Zealous actions.

Mans mi-
tery by his
fall.

6. Wisdom.

Wicked
men want
a princi-
ple of love
to God and
Christ.

himself by this means, and so was Theologically evil, therefore God threatens to be revenged upon him, *Hosea* 1. 4.

6. Their wisdom is sin. Oh, men are often commended for their wisdom, wit, and parts, yet those wits, and that wisdom of theirs is sin, *Rom.* 8. *The wisdom of the flesh is enmity against God.*

Thus all they have or do, are sins; for how can he do any good action whose person is filthy? *A corrupt tree cannot bring forth good fruit*; thou art out of Christ therefore all thy good things, all thy kindneses done unto the Lord, and for the Lord, as thou thinkest, are most odious to him. Let a woman seek to give all the content to her husband that may be, not out of any love to him, but onely out of love to another man, he abhorres all that she doth. Every wicked man wants an inward principle of love to God and Christ, and therefore though he seeks to honour God never so much, all that he doth, being done out of love to himself. God abhorres all that he performs: all the good things a wicked man doth, are for himself either for self-credit, or self-eate, or self-content, or self-safety: he sleeps, prays, hears, speaks, professeth for himself alone; hence acting always for himself, he committeth the highest degree of idolatry, he plucks God out of his Throne, and makes himself a God, because he makes him-

himself his last end in every action: for a man puts himself in the room of God as well by making himself his *finis ultimus*, as if he should make himself *Primum principium*. Sinne is a forsaking or departing from God. Now every natural man remaining alwayes in a state of separation from God, because he alwayes wants the bond of union, which is faith, is alwayes sinning, Gods curse lies upon him, therefore he brings out nothing but bryers and thorns:

Obj. But thou wilt say, *If our praying and hearing be sin, why should we do these duties? We must not sin.*

Ans. 1. Good duties are good in themselves, although coming from thy vile heart, they are sins.

2. It is less sinne to doe them, than to omit them; therefore if thou wilt go to hell, go in the fairest Path thou canst in thither.

3. Venture and try, it may be God may hear, not for thy prayers sake, but for his names sake. The *unjust Judge* help the *poor widow*, not because he loved her suit, but for her *importunity*; and so be sure thou shalt have nothing if thou dost not seek: What though thou art a Dog, yet thou art alive, and art for the present under the Table. Catch not at Christ, snatch not at his bread; but wait till God give thee him; it may be, thou mayest have him

one

Mans misery by his fall.

Jer. 20. 13.

Deut. 30.

Object.

Ans.

Why good duties must be performed though we sin in doing them

Mans misery by his fall.

Some men think God beholding to them for any good action.

one day. Oh wonder then at Gods patience, that thou livest one day longer, who hast all thy life time, like a filthy toad, spit thy venome in the face of God, that he hath never been quit of thee : Oh look upon that black bill that will one day be put in against thee at the great day of account, where thou must answer with flames of fire about thine ears, not onely for thy drunkenness, thy bloody oathes and whoring, but for all the actions of thy short life, and just so many actions, so many sins.

Thou hast painted thy face over now with good duties and good desires; and a little honesty amongst some men, is of that worth and rarity, that they think God is beholding to them, if he can get any good action from. But when thy painted face shall be brought before the fire of Gods wrath, then thy vileness shall appear before Men and Angels. Oh know it, that as thou dost nothing else but sin, so God heaps up wrath against the dreadful day of wrath.

Thus much for mans misery in regard of sin.

Now followeth his misery in regard of the *consequents* or miseries that follow upon sin. And these are.

{ 1. *Presence.*
2. *Future.*

First

First, mans present miseries that already lie on him for sin, are these seven, that is;

First, **GOD** is his dreadful enemy, *Pf. 5. 5.*

Quest. How may one know another to be his enemy?

Ans. 1. By their looks. By their threats
3. By their blows. So God

1. Hides his face from every natural man, and will not look upon him, *Is. 59. 2.*

2. God threatens, nay curseth every natural man, *Gal. 3. 10.*

3. God gives them heavy, bloody lashes on their souls and bodies.

Never tell me therefore that God blest thee in thine outward estate; no greater sign of Gods wrath, then for the Lord to give thee thy swing, as a Father never looks after a desperate Son, but lets him run where he pleases. And if God be thine enemy, then every creature is so too, both in Heaven and earth.

Secondly, *God hath forsaken them, and they have lost God, Ephes. 2. 12.* It is said, that in the grievous famine of *Samaria*, *Doves-dung* was sold at a large price, because they wanted bread. Oh! Men live and pine away without God, without bread, and therefore the dung of Wordly contentments are esteemed so much of, thou hast lost the sight of God, and the favour of God, and the special protection of God, and the government of God. *Cains* punishment lies upon thee in thy natural estate, thou art a *Runnagate* from the

Mans misery by his fall.

Mans misery in regard of consequents.

Mans present miseries.

I.

An outward estate no certain sign of Gods blessing.

II.

Isa. 55. 6.

Mans misery by his fall.

God is a wicked mans Judge, conscience his accuser, the world his jayle, lust his fetters, the word doom, death his hangman, fire his torment.

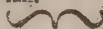
the face of God, and from his face thou art hid. Many have grown mad to see their houses burnt, and all their goods lost. Oh, but God the greatest good is lost: This loss made *Saul* cry out in distress of conscience, *1 Sam. 28. 15.* The Philistims make warre against me, and God is departed from me; the loss of the sweetness of whose presence, for a little while onely, made the Lord Jesus Christ cry out, *My God, my God, why hast thou forsaken me?* whereas thou hast lost God all thy life time. Oh, thou hast an heart of brasse, that canst not mourn for his absence so long. The damned in Hell have lost God, and know it, and so the plague of desperate horror lieth upon them; thou hast lost God here, but knowest it not, and the plague of an hard heart lieth upon thee, thou that canst not mourn for this loss.

Thirdly, they are condemned men, condemned in the Court of Gods justice, by the Law, which crys *Treason*, *treason* against the most high God, and condemned in the Court of Mercy, by the *Gospel*, which cries *Murder*, *murder* against the Son of God *Joh 3: 18.* so that every natural man is damned in Heaven, and damned on earth. God is thy all seeing terrible Judge: Conscience is thine accuser, an heavy witness: This world is thy Jayle, thy lusts are thy fetters: In this Bible is pronounced and writ thy doom, thy sentence: Death is thy hangman, and that

that fire that shall never go out, thy torment: The Lord hath in his infinite patience reprieved thee for a time; O take heed and get a pardon before the day of execution come.

Fourthly, being condemned take him Jaylour, *he is a bondslave to Satan, Eph. 2. 3. for, his servants ye are whom ye obey, saith Christ.* Now every natural man doth the devils drudgery, and carries the devils pack; and howsoever he saith he defiesth the Devil, yet he sins, and so doth his work. Satan hath overcome and conquered all men in *Adam*, and therefore they are under his bondage and dominion. And though he cannot compell a man to sin against his will, yet he hath power.

Mans misery by his fall.



First, to present and allure mans heart by a sinful temptation.

1.

Secondly, to follow him with it, if at first he be something shie of it.

2.

Thirdly, to disquiet and wrack him if he will not yeild, as might be made to appear in many instances.

3.

Fourthly, besides, he knows mens humours, as poor wandering, beggarly Gentlemen doe their friends in necessity (yet in seeming courtesie) he visits and applies himself unto them, and so gains them as his own. Oh he is in a fearful slavery who is under Satans dominion, who

4.

Mans fearful slavery under Satan.

is,
1. A secret enemy to thee.

1. A secret enemy.

E

2. A

Mans misery by his fall.

2. A deceitful enemy.

3. A cruel enemy.

4. A strong enemy.

5. An enemy of darkness.

1 Pet. 2. 9.

2. A *deceitful enemy* to thee, that will make a man beleeve (as he did *Evah*, even in her integrity) that he is in a fair way, when his condition is miserable.

3. He is a *cruel enemy* or Lord over them that be his slaves, 2 Cor. 4. 3. he gags them so that they cannot speak, (as that man that had a *dumb devil*) neither for God, nor to God, in prayer; he starves them, so as no Sermon shall ever do them good; he robs them of all they get in Gods Ordinances, within three hours after the market, the Sermon is ended.

4. He is a *strong enemy*, Luke 11. 21. So that if all the Devils in hell are able to keep men from coming out of their sins, he will: so strong an enemy, that he keeps men from so much as sighing or groaning under their burdens and bondage, Luk. 11. 21. *When the strong man keeps the Palace, his goods are in peace.*

Fifthly, *He is cast into utter darkness*: as cruel Jaylours put their prisoners into the worst dungeons; so Satan doth natural men, 2 Cor. 4. 3, 4. they see no God, no Christ, they see not the happiness of the Saints in light, they see not those dreadful torments that should now in this day of grace awaken them and humble them. Oh those by-paths which thousands wander from God in, they have no Lamp to their feet to shew them where they erre. Thou that art in thy natural estate, art born blind, and

and the devil hath blinded thine eyes more by sin, and God in justice hath blinded them worse for sin, so that thou art in a corner of hell, because thou art in utter darkness, where thou hast not a glimpse of any saving truth.

Mans misery by his fall.



6. A perpetual enemy.

Sixthly, *They are bound hand and foot in this estate, and cannot come out, Rom. 5. 6. 1, Cor. 2. 14.* for all kind of sins, like chains, have bound every part and faculty of man so that he is sure for stirring; and those are very strong in him, they being as dear as his members, nay as his life, *Col. 3. 7.* so that when a man begins to forsake his vile courses, and purposeth to become a new man, *Devils* fetch him back, *World* enticeth him, and locketh him up; and *Flesh* saith, Oh it is too strict a course, farewell then merry dayes, and good fellowship. Oh thou mayest wish and desire to come out sometime, but canst not put strength to thy desire, nor indure to do it. Thou mayest hang down thy head like a Bulrush for sinne, but thou canst not repent of sinne; thou mayest presume, but thou canst not beleewe; thou mayest come half way, and forsake some sins, but not all sinnes; thou mayest come and knock at Heavens gate, as the *foolish Virgins* did; but not enter in and pass through the gate; thou mayest see the Land of *Canaan*, and take much pain to goe into *Canaan*, and mayest taste of the bunches of Grapes

Mans misery by his fall.

7. Wicked men are near hell.

Mans future miseries.

I.
Wicked men die desperately.

of that good land, but never enter into *Can'an*, into Heaven, but thou lie bound, hand and foot, in this woful estate, and here thou must lie and rot like a dead carcass in his grave, until the Lord come and rowle away the stone, and bid thee come out and live.

Lastly, *They are ready every moment to drop into hell.* God is a consuming fire against thee, and there is but one paper-wall of thy body between thy soul and eterral flames. How soon may God stop thy breath? There is nothing but that between thee and hell; if that were gone, then farewell all. Thou art condemned, and the muffler is before thine eyes, God knows how soon the ladder may be turned, thou hangst but by one rotten twined thread of thy life, over the flames of hell every hour.

Thus much of mans *present* miseries.

Now followeth his *future* miseries, which are to come upon him hereafter.

They must die either by a sudden, sudden, or desparate death, *Psal. 89. 48.* which though it is to a child of God a sweet sleep, yet to the wicked it is a fearful curse proceeding from Gods wrath, whence like a Lion, he tears body and soul asunder; death commeth hissing upon him like a fiery Dragon with the sting of vengeance in the mouth of it; it puts a period to all their worldly contentments, which


which then they must forsake, and carry nothing away with them, but a rotten winding sheet. It is the beginning of all their woe, it is the Captain that first strikes the stroke, and then Armies of endless woes follow after, *Rev. 6. 2.* Oh thou hadst better be a toad or a dog than a man, for there's an end of their troubles, when they are dead and gone; they fall not as men from a steep hill, not knowing where they shall fall; *now* repentance is too late, especially if thou hadst lived under means before, it is either cold repentance, when the body is weak, and the heart is sick, or an hypocriticall repentance, only for fear of Hell, and therefore thou sayest, *Lord Jesus receive my soul.* Nay, commonly then, mens hearts are most hard, and therefore men die like lambs, and cry not out; then its hard plucking thy soul from the Devils hands, to whom thou hast given it all thy life by sin; and if thou dost get it back, dost thou think that God will take the Devils leavings? Now thy day is past, and darkness begins to overspread thy soul, now flocks of Devils come into thy Chamber, waiting for thy soul, to flie upon it as Mastive Dog when the door is opened. And this is the reason why most men die quietly that lived wickedly, because Satan then hath them as his own prey; like *Pirats*, who let a Ship pass that is empty of goods, they shoot com-

Mans misery by his fall.



Most men die quietly that live wickedly.

Mans misery by his fall.



II
After death
the soul is
immedi-
ately con-
demned be-
fore God.

Particular
judgement:

1. Men
should die
the first
day of life.

2. Christ
the Saviour
of all men
in this life.

monly at them that are richly loaden. The Christians in some parts of the primitive Church, took the Sacrament every day, because they did look to die every day. But these times wherein we live, are so poysoned and glutted with their ease, that it is a rare thing to see the man that looks death stedfastly in the face one hour together: but death will lay a bitter stroak on these one day.

II. After death they appear before the Lord to judgment, *Hebr. 9. 27.* their bodies indeed rot in their graves, but their souls return before the Lord to judgment, *Eccles. 12. 7.* The general judgment is at the end of the World, when both body and soul appears before God, and all the world to an account. But there is a particular judgement that every man meets with after this life, immediately at the end of his life, where the soul is condemned only before the Lord.

You may perceive what this particular judgement is, thus, by these four conclusions.

1. That every man should die the first day he was born, is clear; for *the wages of sin is death*; in justice therefore it should be paid of a sinful creature as soon as he is born.

2. That it should be thus with wicked men, but that Christ begs their lives for a season, *1 Tim. 4. He is the Saviour of all*

men.

men, (that is) not a Saviour of eternal preservation out of hell, but a Saviour of temporal reservation from dropping into hell.

3. That this space of time thus begged by Christ, is that season wherein only a man can make his peace with a displeased God, 2 Cor. 6. 2.

4. That if men do not thus within this cut of time, when death hath dispatched them, judgement onely remans for them; that is, then their doom is read, their date of repentance is out, then their sentence of everlasting death is passed upon them, that never can be recalled again: And this is judgement after death. *He that judgeth himself* (saith the Apostle, 1 Cor. 11. 31.) *shall not be judged of the Lord.* Now wicked men will not judge and condemn themselves in this life; therefore at the end of it, God will judge them. All natural men are lost in this life, but they may be found and recovered again, but a mans losse by death is irrecoverable, because there is no means after death to restore them, there is no friend to perswade, no Minister to preach, by which faith is wrought, and men get into Christ; there is no power of returning or repenting then: for night is come, and the day is past.

Again, the punishment is so heavie,, that they can only bear wrath, so that all their thoughts and affections are taken up with the burden. And therefore *Dives* cries out


Mans misery by his fall.

3. This life, a time for men to make peace with God.

4. When death comes 'tis too late to make peace with God.

Mans losse after death is irrecoverable, for by death all means are cut off. After death all the thoughts of the wicked are taken up with the burden of wrath.

Mans misery by his fall.



The terror of mans particular judgement.

1. The soul dragged from the body ;

2. The soul receives a new light.

I am tormented. Oh that the consideration of this point might awaken every secure sinner ! What will become of thine immortal soul when thou art dead ? Thou sayest, *I know not, I hope well.* I tell thee therefore that which may send thee mourning to thy house, and quaking to thy grave, if thou dyest in this estate, thou shalt not die like a Dog, nor yet like a Toad ; but after death comes judgement ; then farewell friends when dying ; and farewell God for ever, when thou art dead ;

Now the Lord open your eyes to see the terrors of this particular judgement ; which if you could see, (unless you were mad) it would make you spend whole nights and dayes in seeking to set all even with God.

I will shew you briefly the manner and nature of it in these particulars.


1. Thy soul shall be dragged out of thy body, as out of a stinking prison ; by the Devil the Jaylour, into some place within the bowels of the third Heavens, and there thou shalt stand stript of all friends, all comfort, all creatures before the presence of God, *Luke 9. 27.* as at the Assizes, first the the Jaylor brings the prisoners out.

2. Then thy soul shall have a new light put into it, whereby it shall see the glorious presence of God, as prisoners brought with guilty eyes, look with terror upon the

the Judge : Now thou seest no God abroad in the world, but then thou shalt see the Almighty *Jehovah*; which sight shall strike thee with that hellish terrour, and dreadful horror, that thou shalt call to the mountains to cover thee, *Oh Rocks, Rocks, hide me from the face of the Lamb*, Rev. 6. ult.

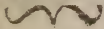
3. Then all the sinnes that ever thou hast or shalt commit, shall come fresh to thy minde, as when the prisoner is come before the face of the Judge, then his accusers bring in their evidence; thy sleepy conscience then will be in stead of a thousand witnesses, and every sin then with all the circumstances of it, shall be set in order, armed with Gods wrath round about thee. *Psal. 50. 21.* As Letters writ with juice of Oranges, cannot be read until it be brought unto the fire, and then they appear; so thou canst not read that bloody Bill of indictment thy conscience hath against thee now; but when thou shalt stand near unto God, a consuming fire, then what an heavy reckoning will appear? It may be thou hast left many sinnes now, and goest so farre, and profitest so much, that no Christian can discern thee; nay, thou thinkest thy self in a safe estate; but yet there is one leak in thy ship that will sink thee; there is one secret hidden sinne in thine heart, which thou livest in, as all unsound people do, that will damn thee. I tell thee,

Mans misery by his fall.



3. All sin shall come to thy mind.

Mans misery by his fall.



4. God takes his farewell of thee.

5. The soul surrendered into the hands of the Devil: For wicked men as soon as dead, are in hell.

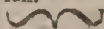
thee, as soon as ever thou art dead and gonn then thou shalt see where the knot did binde thee, where thy sin was that now hath spoiled thee for ever, and then thou shalt grow mad to think; *Oh that I never saw this sin I loved, lived in, plotted, perfected mine own eternal ruin by, until now, when it is too late to amend.*

4. Then the Lord shall take his everlasting farewell of thee, and make thee know it too. Now God is departed from thee in this life, but he may return in mercy to thee again; but when the Lord departs with all his patience to wait for thee no more, nor shall Christ be offered thee any more, no spirit to strive with thee any more, and so shall pass sentence, though haply not vocally, yet effectually upon thy soul, the Lord saying, *Depart thou cursed.* Thou shalt see indeed the glory of God that others finde, but to thy greater sorrow shalt never take the same, *Luke 13. 28.*

5. Then shall God surrender up thy forsaken soul into the hands of Devils, who being thy Jaylors, must keep thee till the great day of Account; so that as thy friends are scrambling for thy goods, and wormes for thy body; so devils shall scramble for thy soul. For as soon as ever a wicked man is dead, he is either in Heaven or in Hell. Not in Heaven, for no unclean thing comes there: if in Hell, then amongst


amongst devils, there shall be thine eternal lodging, 1 *Pet.* 3. 19. and hence thy forlorne soul shall lie mourning for the time past, *now*, 'tis too late to recall again; groaning under the intolerable Torments of the wrath of God present, and amazed at the eternity of misery and sorrow that is to come; waiting for that fearful hour, when the last Trump shall blow, and then body and soul meet to bear that wrath, that fire, that shall never go out. Oh therefore suspect and fear the worst of thy self now, thou hast seldom or never, or very little, troubled thy head about this matter, whether Christ will save thee or not, thou hast such strong hopes and confidence already, that he will; know, that it is possible thou mayest be deceived; and if so, when thou shalt know thy doom after death, thou canst not get an hour more to make thy peace with God, although thou shouldest weep tears of blood. If either the muffler of Ignorance shall be before thine eyes, like an Handkerchief about the face of one condemned; or if thou art pinioned with any lust, or if thou makest thine own pardon, proclaimest (because thou art sorry a little for thy sinnes, and resolvest never to do the like again) peace to thy soul, thou art one that after death shalt appear before the Lord to Judgement; thou that art thus condemned now, dying so, shalt come to thy fear-

Mans misery by his fall.



After death
no time to
make peace
with God.

Mans misery by his fall.



Object.

Ans.
Why there
must be a
day of
judgement.

fearful judgement after death.

There shall be a general judgement of soul and body at the end of the world, wherein they shall be arraigned and condemned before the great Tribunal seat of Je-Christ, Jude 14, 15. 2 Cor. 5. 10. The hearing of judgement to come, made *Felix* to tremble; nothing of more efficacy to awaken a secure sinner, then sad thoughts of this fiery day.

But thou wilt ask me, *How it may be proved, that there will be such a day?*

I answer, Gods justice calls for it: this world is the stage where Gods *patience* and *bounty* act their parts, and hence every man will profess and conceive, because he feels it, that God is merciful; but Gods *justice* is questioned, men think God to be all mercy, and no justice; all honey, and no sting; now the wicked prosper in all their wayes, are never punished, but live and die in peace, whereas the godly are daily afflicted and reviled. Therefore because this *Attribute* suffers a total eclipse almost now, there must come a day wherein it must shine out before all the world in the glory of it, Rom. 2. 5.

The second reason is from the glory of Christ: he was accused, arraigned, condemned by men, therefore he shall be the Judge of them, John 5. 27. for this is an ordinary piece of Gods providence towards his people, the same evil he casts them in

to now, he exalts them into the contrary good in his time. As the Lord hath a purpose to make *Joseph* Ruler over all *Egypt*, but first he maketh him a slave. God had a meaning to make Christ judge of men, therefore first he suffers him to be judged of men.

Quest. But when shall this judgement day be?

Ans. Though we cannot tell the day and hour particularly, yet this we are sure of, that when all the Elect are called, for whose sake the World stands, *Isaiah* 1. 9. when these pillars are taken away, then woe to the World; as when *Lot* was taken out of *Sodom*, then *Sodom* was burnt. Now it is not probable that this time will come as yet: for first Antichrist must be consumed, and not only the scattered visible Jews; but the whole body of the Israelites must first be called, and have a glorious Church upon earth *Ezek.* 37. This glorious Church, Scripture and Reason will inforce, which when it is called shall not be expired as soon as 'tis born, but shall continue many a year.

Quest. But how shall this judgement be?

Ans. The Apostle describes it, *1 Thes.* 4. 16, 17.

1. Christ shall break out of the third Heaven, and be seen in the aire, before any dead arise; and this shall be with an admirable

Mans misery by his fall.

Object.

Ans.

When all the elect are called, then wo to the world. *Lot* being gone *Sodom* was burnt.

Object.

Ans.

The manner of the last judgement.

1. Christ comes.

Mans misery by his fall.

2. The Arch-Angels voice heard.

3. The Trump blows.

4. The dead arise.

5. The Judge upon the Bench.

Sinner consider the day of judgement.

mirable shout, as when a King cometh to triumph among his subjects, and over his enemies.

2. Then shall the voice of the *Arch-Angel* be heard: now this *Arch-Angel* is Jesus Christ himself, as the Scripture expounds, being in the clouds of heaven; he shall with an audible, Heaven-shaken shout say, *Rise you dead and come to judgement*, even as he called to *Lazarus*, *Lazarus arise*.

3. Then the Trump shall blow, and even as at the giving of the Law, *Exod. 19.* it's said *the Trumpet sounded*, much more louder shall it now found when he comes to judgement men that have broken the Law.

4. Then shall the dead arise: the bodies of them that have died in the Lord shall rise first; then the others that live, shall (like *Enoch*) be translated, and changed, *1 Cor. 15.*

5. When thus the Judge and Justices are upon their Bench at Christs right hand on their thrones, then shall the guilty prisoners be brought forth, and come out of their Graves like filthy Toads against this terrible storm: Then shall all the wicked that ever were or ever shall be, stand quaking before this glorious Judge, with the same bodies, feet, hands, to receive their doom.

Oh consider of this day thou that livest in thy sinnes now, and yet art safe, there

is a day coming wherein thou mayst, and shalt, be judged.

1. Consider *who* shall be thy Judge: why, *Mercy, Pity, Goodness* it self, even Jesus Christ that many times held out his bowels of compassion towards thee. A childe of God may say, Yonder is my brother, friend, husband; but thou mayest say, Yonder is mine enemy. He may say at that day, Yonder is he that shed his blood to save me; thou mayst say, Yonder he comes whose heart I have pierced with my sinnes, whose blood I have despised. They may say, O come Lord Jesus, and cover me under thy wings: But thou shalt then cry out, O Rocks, fall upon me, and hide me from the face of the Lamb.

2. Consider the manner of his coming, *2 Thef. 1. 7.* He shall come in flaming fire, the Heavens shall be on a flame, the Elements shal melt like scalding lead upon thee: when a house is on fire at midnight in a town, what a fearful cry is there made? When all the world shall cry Fire, fire, and run up and down for shelter to hide themselves, but cannot find it, but say, Oh! now the gloomy day of blood and fire is come; here's for my pride, here's for my oaths, and the wages for my drunkenness, security, and neglect of duties.

3. In regard of the heavy accusations that shall come against thee at that day. There's never a wicked man almost in the world,

Mans misery by his fall.

1. Who is the Judge?

2. His coming is in flames of fire.

3. The accusations against wicked men.

Mans misery by his fall.

Eccles.
ult. ult.

The King-ly office of Christ may probably last longer then his private administration.

world, as fair a face as he carries, but he hath at some time or other committed some such secret villany, that he would be ready to hang himself for shame, if others did know of it; as secret *whoredom*, *self-plutiny*, speculative wantonness, men with men, women with women, as the Apostle speaks, *Rom. i.* At this day all the world shall see and hear these privy pranks, then the Books shall be opened. Men will not take up a foul business, nor end it in private, therefore there shall be a day of publique hearing; things shall not be suddenly shuffled up, as carnal thoughts imagine, *viz.* That at this day, first Christ shall raise the dead, and then the separation shall be made, and then the sentence past, and then suddenly the Judgment day is done. No, no, it must take up some large quantity of time, that all the world may see the secret sins of wicked men in the world, and therefore it may be made evident from all Scripture and Reason, that this day of Christ Kingly Office in *judging* the world, will last happily longer then his private administration now (wherein he is less glorious) in *governing the world*. Tremble thou time-server, tremble thou hypocrite, tremble thou that livest in any secret sinne under the all-seeing eye of this Judge; thine own conscience indeed shall be a sufficient witness against thee, to discover all thy sins at thy par-

particular judgment, but all the world shall openly see thine hidden; close courses of darknesse, to thine everlasting shame at this day.

Mans misery by his fall.

4. In regard of the fearful sentence that then shall be passed upon thee; *Depart thou cursed creature into everlasting fire, prepared for the devil and his Angels.* Thou shalt then cry out, Oh mercy, Lord! Oh a little mercy! No, will the Lord Jesus say, I did indeed once offer it you, but you refused, therefore *Depart*. Then thou shalt plead again, Lord, I must depart, yet bless me before I go: No, no, *Depart thou cursed*. Oh but, Lord, If I must depart, let me go into some good place: No, depart thou cursed *into hell fire*. Oh Lord, that's a torment I cannot bear; but if it must be so, Lord, let me come out again quickly; No, depart thou cursed into *everlasting fire*. Oh Lord, if this be thy pleasure, that here I must abide, let me have good company with me. No, depart thou cursed into everlasting fire, *prepared for the Devil and his Angels*. This shall be thy sentence. The hearing of which may make the rocks to rent, so that, go on in thy sin and prosper; despise and scoff at Gods Ministers and prosper, abhorre the power and practise of Religion, as a too precise course, and prosper; yet know it, there will a day come, when thou shalt meet with a dreadful Judge, a doleful sentence. Now

4. The sentence that shall passe against thee.

Mans misery by his fall.

V.

Gods wrath shall be poured out on body and soul.

Wherein consists the wrath of God.

1. Abiſcence from God:

2. God a consuming fire.

is thy day of sinning, but God will have shortly his day of condemning.

5. When the Judgement day is done, then the fearful wrath of God shall be poured out, and piled upon their bodies, and souls, and the breath of the Lord, like a stream of brimstone shall kindle it, and here thou shalt lie burning, and none shall ever quench it. This is the execution of a sinner after judgment, *Rev. 20. 8.*

Now this wrath of God consists in these things:

1. Thy soul shall be banished from the face, and blessed sweet presence of God and Christ, and thou shalt never see the face of God more. It is said *Act. 20.* that *they wept sore; because they should see Pauls face no more.* Oh, thou shalt never see the face of God, Christ, Saints, and Angels more. Oh heavy doom to famish and pine away for ever without one bit of bread to comfort thee, one smile of God to refresh thee! Men that have their sores running upon them, must be shut up from the presence of men sound and whole. Oh, thy sinnes like plague-sores, run on thee, therefore thou must be shut out like a Dog from the presence of God, and all his people, *2 Thes. 1. 9.*

2. God shall set himself like a consuming infinite fire against thee, and tread thee under his feet, who hast by sinne trod him and his glory under foote all thy

thy life. A man may devise exquisite torments for another, and great power may make a little stick to lay on heavy strokes: but great power stirred up to strike from great fury and wrath; makes the stroke deadly: I tell thee, all the wisdom of God shall then be set against thee to devise torments for thee, *Mich.*

2. 3. There was never such wrath felt or conceived, as the Lord hath devised against thee, that livest and dyest in thy natural estate: hence it is called *wrath to come*, 1 *Thess.* 1. ult. The torment which wisdom shall devise, the Almighty power of God shall inflict upon thee, so as there was never such power seen in making the world, as in holding a poor creature under this wrath, that holds up the soul in being with one hand, and beats it with the other, ever burning like fire against a creature, and yet that creature never burnt up, *Rom.* 9. 22. Think not this cruelty, it's justice; what cares God for a vile wretch, whom nothing can make good while it lives? If we have been long in hewing a block, and we can make no meet vessel of it, put it to no good use for our selves, we cast it into the fire: God heweth thee by *Sermons*, *sickness*, *losses*, and *crosses*, *sudden death*, *mercies* and *miseries*, yet nothing makes thee better; what should God do with thee; but cast thee hence? Oh; consider of this wrath

Mans misery by his fall.

Mans misery by his fall.

Men were better have the world burn about their ears, then to have one frown from Gods face.

3. A guilty conscience
a never-dying worm.

before you feel it. I had rather have all the world burning about my ears, than to have one blasting frown from the blessed face of an infinite and dreadful God. Thou canst not endure the torments of a little Kitchin fire on the tip of thy finger, not one half hour together : how wilt thou bear the fury of this infinite, endless, consuming fire in body and soul throughout all eternity ?

3. The never-dying worm of a guilty conscience shall torment thee, as if thou hadst swallowed down a living poysonful snake, which shall lie gnawing and biting thine heart for sin past, day and night. And this worm shall torment by shewing the cause of thy misery, that is, that thou didst never care for him that would have saved thee. By shewing thee also thy sinnes against the Law, by shewing thee thy sloath, whereby thy happiness is lost. Then shall thy conscience gnaw to think, so many nights I went to bed without prayer, and so many dayes and houres I spent in feasting, and foolish sporting. Oh, if I had spent half that time, now mispent, in praying, in mourning, in meditation, yonder in Heaven had I been. By shewing thee also the means that thou once hadst to avoid this misery ; Such a Minister I heard once, that told me of my particular sins, as if he had been told of me : such a friend perswaded me once to

turn

turn over a new leaf: I remember so many knocks God gave at this Iron heart of mine, so many mercies the Lord sent; but oh, no means could prevail with me. Lastly, by shewing thee how easily thou mightest have avoided all these miseries. Oh, once I was almost perswaded to be a Christian, but I suffered my heart to grow dead, and fell to *loose company*, and so lost all. The Lord Jesus came unto my door and knocked, and if I had done that for Christ which I did for the Devil many a time to open at his knocks, I had been saved. A thousand such bites will this worm give at thine heart, which shall make thee cry out, Oh time, time! Oh Sermons, Sermons! Oh my hopes and my helps are now lost, that once I had to save my lost soul!

4. Thou shalt take up thy lodging for ever with Devils, and they shall be thy companions: him thou hast served here, with him must thou dwell there. It scares men out of their wits almost, to see the Devil, as they think, when they be alone; but what horror shall fill thy soul, when thou shalt be banished from Angels society, and come into the fellowship of Devils for ever?

5. Thou shalt be filled with final despair. If a man be grievously sick, it comforts him to think it will not last long. But if the Physitian tell him he must live


Mans misery by his fall.



4. To lodge with the Devils in hell for ever.

5. Final despair in an irrecoverable condition.

Mans misery by his fall.



6. Blaspheming and cursing for ever.

Misery in-compasseth those in Hell.

all his life time in this extremity, he thinks the poorest begger in a better estate than himself. Oh to think when thou hast been millions of years in thy sorrows, then thou art no nearer thy end of bearing thy misery, then at the first coming in: Oh I might once have had mercy and Christ, but no hope now ever to have one glimpse of his face, or one good look from him any more.

6. Thou shalt vomit out blasphemous oathes and curses in the face of God the Father for ever. and curse God that never elected thee, and curse the Lord Jesus that never shed one drop of blood to redeem thee, and curse God the holy Ghost that passed by thee and never called thee, *Rev.* 16 9. And here thou shalt lie and weep, and gnash thy teeth in spite against God and thy self, and roar, and stamp, and grow mad, that there thou must lie under the curse of God for ever. Thus (I say) thou shalt lie blaspheming, with Gods wrath like a pile of fire on thy soul burning, and floods, nay seas, nay more, seas of tears (for thou shalt for ever lie weeping) shall never quench it. And here which way soever thou lookest, thou shalt see matter of everlasting grief. Look up to Heaven, and there thou shalt see (Oh) that God is for ever gone. Look about thee, thou shalt see Devils quaking, cursing God; and thousands, nay milli-

ons

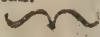
ons of sinfull, damned creatures crying and roaring out with doleful shriekings: Oh the day that ever I was born! Look within thee, there is a guilty conscience gnawing. Look to time past; Oh those golden dayes of grace, and sweet seasons of mercy are quite lost, and gone! Look to time to come, there thou shalt behold evils, troops and swarms of sorrows, and woes, and raging waves, and billows of wrath coming roaring upon thee. Look to time present, Oh not one hour or moment of ease or refreshing, but all curses meet together, and feeding upon one poor lost immortal soul, that never can be recovered again! No God, no Christ, no Spirit to comfort thee, no Minister to preach unto thee, no friend to wipe away thy continual *Tears*, no Sun to shine upon thee, not a bit of bread, not one drop of water to cool thy tongue.

Mans misery by his fall.



This is the misery of every natural man. Now do not thou shift it from thy self, and say, *God is merciful*. True, but it is *to very few*, as shall be proved. 'Tis a thousand to one if ever thou be one of that small number whom God hath picked out to escape this wrath to come. If thou dost not get the Lord Jesus to bear this wrath, farewell God, Christ, and Gods mercy for ever. If Christ had shed seas of blood, set thine heart at rest, there is not one drop of it for thee, until thou

Mans misery by his fall.



comest to see, and feel, and groan under this miserable estate. I tell thee Christ is so farre from saving thee, that he is thine enemy. If Christ were here and should say, Here is my blood for thee, if thou wilt but lie down and mourn under the burden of thy misery, and yet for all his speeches, thy dry eyes weep not, thy stout heart yeilds not, thy hard heart mourns not, as to say; Oh! I am a sinful, lost, condemned, curied, dead creature: what shall I do? Dost not think but he would turn away his face from thee, and say. Oh! thou stony, hard hearted creature, wouldst thou have me save thee from thy misery, and yet thou wilt not groan, sigh, and mourn for deliverance to me, out of thy misery? If thou likest thine estate so well, and prizest me so little, perish in thy misery for ever.

The scope of knowing our miseries, is to be humbled.

Oh! labour to be humbled day and night under this thy woful estate. Thou art guilty of *Adams* grievous sinne; will this break thine heart? No. Thou art dead in sinne, and top-full of all sinne; will this break thine heart? No. Whatsoever thou doest, hast done, shalt do, remaining in this estate, is sinne, will this break thine heart? No. God is thine enemy, and thou hast lost him; will this break thy heart? No. Thou art condemned to die eternally, Satan is thy Jaylour, thou art bound hand and foot in the bolts of thy finnes, and
cast

cast into utter darkness, and ready every moment to drop into Hell; Will this break thine heart? *No*. Thou must dye, and after that appear before the Lord to judgment and then bear Gods everlasting insupportable wrath, which rends the Rocks, and burns down to the bottom of hell; Will this break thine hard heart man? *No*. Then farewell Christ for ever, never look to see a Christ until thou dost come to feel thy misery out of Christ. Labour therefore for this, and the Lord will reveal the Brazen Serpent, when thou art in thine own sense and feeling, hung to death with the fier Serpents.

So I come to open the fourth principal Point:

CHAP. IV.

That the Lord Jesus Christ is the only means of Redemption and deliverance out of this estate.

In whom we have redemption through his blood. Eph. 1. 7. which plainly demonstrates that

Jesus Christ is the only means of mans Redemption and deliverance out of his bondage and miserable estate

And this is the Doctrine I shall now insist upon.

Christ our
only Redeemer.

The fourth
Principle.
Christ the
only Redeemer by
price.

Doct.
Christ our
Redeemer.

When

Christ our
only Re-
deemer.

Object.

Answer.

1. By price
How men
are redee-
med.

1. By stan-
ding in
their room.

2. By ta-
king away
the guilt of
their sin.

3. By bear-
ing the
curse for
sin.

When the Israelites were in bondage and misery, he sends *Moses* to deliver them. When they were in *Babylon*, he stirred up *Cyrus* to open the prison gates to them; but when all mankind is under spiritual misery, he sends the Lord Jesus, God and Man, to redeem him, *Act. 4. 12.*

Quest. How doth Christ redeem men out of this misery?

Answer. By paying a price for them, *1 Cor. 6. ult.* Gods mercy will be manifested in saving some, and his justice must be satisfied by having satisfaction or price made and paid for mans sin.

Hence Christ satisfieth Gods Justice,

First; by standing in the room of all them whom mercy decreeth to save. A surety standeth in the room of a debtor, *Heb. 7. 22.* As the first *Adam* stood in the room of all mankind fallen: so Christ standeth in the room of all men rising, or to be restored again.

Secondly, by taking from them, in whose room he stood, the eternal guilt of all their sinnes, and by assuming the guilt of all those sins unto himself, *2 Cor. 5. 22.* Hence *Luther* said, Christ was the greatest sinner by imputation.

Thirdly, by bearing the curse and wrath of God kindled against sinne. God is holy, and when he seeth sinne sticking onely by imputation to his own Sonne, he will not spare him, but his wrath and curse must

must he bear, *Gal. 3. 13*. Christ drinks up the cup of all the elect at one draught, which they should have been sipping and drinking, and tormented with, millions of years.

Fourthly, by bringing into the presence of God perfect righteousness, *Rom. 5. 21*. for this also Gods justice required perfection, conformity to the Law. as well as (perfect satisfaction) suffering for the wrong offered to the Law giver. Justice thus requiring these four things, Christ satisfies justice by performing them, and so pays the price.

I. Christ is a *Redeemer* by strong hand. The first Redemption by price is finished in Christs person, at his Resurrection; the second is begun by the Spirit in mans vocation, and ended at the day of judgment; as money is first paid for a Captive in *Turky*, and then because he cannot come to his own Prince himself, he is fetcht away by strong hand.

Here is encouragement to the vilest sinner, and comfort to the self-succourless and lost sinner; who have spent all their money, their time, and endeavours upon those duties and strivings that have been but poor Physitians to them. Oh look up here to the Lord Jesus who can do that cure for thee in a moment, which all creatures cannot doe in many years. What bolts, what strong fetters? what unruly lusts, tem-


Christ our
only Re-
deemer.

4. By making us
perfect.
Dan. 9. 24.

II.
Christ a
Redeemer
by strong
hand.

Use 1.
Of encouragement.
Christ
came down
from Hea-
ven to re-
lieve poor
Captives
bound in
fetters of
sin.

Christ our
only Re-
deemer.



Use 2.
Of terror.

The neg-
lect of our
deliverance
by Christ,
will prove
a cut at the
last day.

temptations and miseries art thou lockt into? Behold the Deliuerer is come out of *Sion*, having satisfied iustice, and paid a price to ransom poor Captives, *Luke 4. 18.* with the keys of Heaven, Hell, and thy unruly heart in his hand, to fetch thee out with great mercy and strong hand; Who knows but thou poor prisoner of Hell, thou poor Captiue of the Devil, thou poor shackled sinner, mayest be one whom he is come for? Oh look up to him, sigh to Heaven for deliverance from him, and be glad and reioice at his coming.

This strikes terrour to them, that though there is a means of deliverance, yet they lie in their misery, never groan, never sigh to the Lord Jesus for deliverance; nay, that rejoyce in their bondage, and dance to hell in their bolts; nay, that are weary of deliverance, that sit in the stocks, when they are at prayers, that come out of the Church when the tedious Sermon runnes somewhat beyond the hour, like prisoners out of a Jayle, that despise the Lord Jesus, when he offers to open the doors and so let them out of that miserable estate. Oh poor creatures! is there a means of deliverance, and dost thou neglect, nay, despise it? Know it, that this will cut thine heart one day, when thou art hanging in thy gibbets in hell, to see others standing at Gods right hand, re-
deemed

deemed by Christ; thou mightest have had share in their honour: for there was a Deliverer come to save thee, but thou wouldst have none of him. Oh thou wilt lie yel- line in those everlasting burnings, and tear thy hair, and curse thy self: From hence might I have been delivered, but I would not. Hath Christ delivered thee from Hell, and hath he not delivered thee from thine Ale-house? Hath Christ delivered thee from Satans society, when he hath not delivered thee from thy loose company yet? Hath Christ delivered thee from burning, when thy faggots, thy sins grow in thee? Is Christs blood thine, that makest no more account of it, nor feel- est no more vertue from it, than in the blood of a chicken? Art thou redeemed? doest thou hope by Christ to be saved, that didst never see, nor feel, nor sigh under thy bondage? Oh! the devils will keep holy-day (as it were) in Hell, in respect of thee, who shalt mourn under Gods wrath, and lament. Oh there was a means to deliver us out of it, but thou shalt mourn for ever for thy misery. And this will be a Bodkin at thine heart one day, to think there was a Deliverer, But I wretch would none of him.

Here likewise is matter of reproof to such as seek to come out of this misery, from, and by, themselves. If they be *igno- rant*, they hope to be saved by their good mean-

Christ our
only Re-
deemer.

Use 3.
Of reproof.

Christ our
only Redeemer.

meaning and prayers. If *civil*, by paying all they owe, and doing as they would be done by, and by doing no body any harm. If they be troubled about their *estates*, then they lick themselves whole by their mourning, repenting and reforming. Oh poor stubble! canst thou stand before this consuming fire without sine? Canst thou make thy self a Christ for thy self? canst thou bear and come scem under an infinite wrath? canst thou bring in perfect righteousness into the presence of God? This Christ must doe, else he could not satisfie and reueem. And if thou canst nor do thus, and hast no Christ, *desire* and *pray*, that Heaven and earth shake till thou hast worn thy tongue to the stumps *endeavour* as much as thou canst, and others commend thee for a diligent Christian; *mourn* in some wilderネス till dooms day, dig thy grave there with thy nayles, weep buckets full of hourly tears, till thou canst weep no more, *fast* and *pray* till thy skinne and bones cleave together; *promise* and *purpose* with full resolution, to be better; *reforme* thy head, heart, life and tongue, and some, nay all sinnes; live like an Angel, shine like a Sun, walk up and down the world like a distressed Pilgrime, going to another countrey, so that all Christians commend and admire thee; die ten thousand deaths, lie at the fireback in hell so many millions of years, as there be

be piles of graſs on the earth, or ſands upon the Sea ſhore, or ſtarres in Heaven, or motes in the Sun; I tell thee, not one ſpark of Gods wrath againſt thy ſinne ſhall be, can be, quenched by all theſe duties, nor by any of theſe ſorrows, or tears; for, theſe are not the blood of Chriſt. Nay, if all the Angels and Saints in Heaven and earth ſhould pray for thee, theſe cannot deliver thee, for they are not the blood of Chriſt. Nay, God as a Creator having made a Law, will not forgive one ſin without the blood of Chriſt; nay, Chriſts blood will not doe it neither, if thou doſt joyn never ſo little that thou haſt or doſt, unto Jeſus Chriſt, and makeſt thy ſelf or any of thy duties copartners with Chriſt in that great work of ſaving thee. Cry out therefore as that bleſſed Martyr did, *None but Chriſt, none but Chriſt.*

Take heed of neglecting or rejecting ſo great ſalvation by Jeſus Chriſt. Take heed of ſpilling this potion, that only can cure thee.

But thou wilt ſay, *This means of Redemption is only appointed for ſome, it is not intended for all, therefore not for me, therefore how can I reject Chriſt?*

It is true, Chriſt ſpent not his breath to pray for all, John 17. 9. *I pray for them, I pray not for the world; but for them which thou haſt given me, for they are thine, much leſs his blood for all, therefore he was never in-*

Chriſt our
only Re-
deemer.

Gal. 5. 2.

Uſe 4.
Be watch-
ful.

Object.

Anſw.

Christ our
only Redeemer.

The offer
of Christ
universal,
and why.

Mark 16.
15.

intended as a Redeemer of all; but that he is not intended as a deliverer of thee, how doth this follow? How dost thou know this?

But secondly, I say; though Christ be not intended for *all*, yet he is *offered* unto all, and therefore unto thee. And the ground is this chiefly.

The universal offer of Christ ariseth not from Christs Priestly Office immediately, but from his Kingly Office; whereby the Father having given him all power and dominion in Heaven and earth, he hereupon commands all men to stoop unto him, and likewise bids a l his Disciples, and all their successours to goe and preach the Gospel to every creature under Heaven, *Matth 28.18, 19.* For Christ doth not immediately offer himself to all men as a Saviour, whereby they may be encouraged to serve him as a King: but first as a King commanding them to cast away their weapons, and stoop unto his Scepter, and depend upon his free mercy, acknowledging, if ever he save me, I will bleſs him; if he damn me, his name is righteous in so dealing with me.

But that I may fasten this exhortation, I will shew these four things.

I. The Lord Jesus is offered to every particular person: which I shall shew thus: What hast thou to say against it, that thou dost

dost doubt of it? It may be thou wilt plead:

Oh, I am so ignorant of my self, God, Christ, or his will, that surely the Lord offers no Christ to me.

Yes, but he doth though thou liest in utter darkness. Our blessed Saviour glorified his Father, for *revealing* the mystery of the Gospel to *simple men*, neglecting those that carryed the chief reputation of wisdom in the world. The parts of none are so low, as that they are beneath the gracious regard of Christ. God bestoweth the best fruits of his love upon mean and weak persons *here*, that he might confound the pride of flesh the more. Where it pleaseth him to make his choice, and to exalt his mercy, he passeth by no degree of wit, though never so uncappable.

But thou wilt say, I am an enemy to God, and have a heart so stubborn and soath to yeild; I have vexed him to the very heart by my transgressions.

Yet he beseecheth thee to be reconciled. Put case thou hast been a sinner, and rebellious against God, yet so long as thou art not found amongst malicious opposers, and underminers of his truth, never give way to despairing thoughts, thou hast a merciful Saviour.

But I have despised the means of reconciliation, and rejected mercy.

Yet God calls thee to return; *Thou hast plaid the harlot with many lovers, yet turn a-*

G

gain

Christ our
only Re-
deemer.

Answ.

Prov. 9. 4.

Prov. 1. 22.
23.

Object.

Answ.

Object.

Answ.

Christ our
only Redeemer.

Christ
casts off
none that
desire to
come unto
him.

Object.

Answer.

Christ calls
all sinners
to come
unto him
without
exception.

gain to me, saith the Lord, Jer. 3. 1. Cast thy self into the arms of Christ, and if thou perish, perish there; if thou dost not, thou art sure to perish. If mercy be to be had any where, it is by seeking to Christ, not by turning from him. Herein appears Christs love to thee, that he hath given thee a heart in some degree sensible; he might have given thee up to *hardnesse*, *security*, and *prophaneness*; of all spiritual judgments the greatest. But he that died for his enemies, will in no wise refuse those, the desire of whose soul is towards him. When the Prodigal set himself to return to his father, his father staies not for him, but meets him in the way. If our sinnes displease us, they shall never hurt us; but we shall be esteemed of God to be that which we desire and labour to be, *Psal.* 145. 19.

But can the Lord offer Christ to me, so poor, that have no strength, no faith, no grace, nor sense of my poverty?

Yes, even to thee; why should we except our selves, when Christ doth not except us? *Come unto me all ye that are weary and heavy laden.* We are therefore poor, because we know not our riches. We can never be in such a condition, wherein there will be just cause of utter despair. *He that sits in darknes and seeth no light, no light of comfort, no light of God's countenance, yet let him trust in the name of the Lord.* Weaknesses

nesses do not debar us from mercy; nay they incline God the more. The husband is to bear with the wife, *as being the weaker vessel*; and shall we think God will exempt himself from his own Rule, and not bear with his weak Spouse?

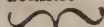
But is this offer made to me that cannot love, prize, nor desire the *Lord Jesus*?

Yes, to thee, Christ knows how to pity us in this case. We are weak, but we are his. A father looks not so much at the blemishes of his child, as at his own nature in him; so Christ finds matter of love from any thing of his own in us. A Christians carriage towards Christ may in many things be very offensive, and cause much strangeness, yet (so long as he resolves not upon any known evil) Christ will own him, and he Christ.

Oh but I have fallen from God oft, since he hath inlightned me; and doth he tender Christ to *Me*?

Thou must know that Christ hath married every beleiving soul to himself, and that where the work of grace is begun, sin loses strength by every new fall: If there be a spring of sin in thee, there is a spring of mercy in God, and a Fountain daily opened to wash thy uncleanness in. *Adam* (indeed) lost all by once sinning, but we are under a better Covenant, a Covenant of Mercy, and are encouraged by the Son to go to the Father every day for the sins of that day.

Christ our
only Re-
deemer.



Object.

Ans.

Christ
owns men,
though
they are
weak, and
cannot
prize him.

Object.

Ans.

Christ our
only Re-
deemer.

Object.
Answ.

Christ of-
fers him-
self to those
that do not
desire him.

Object.

Answ.
No time
past to re-
ceive
Christ.

Object.

Answ.

If I was willing to receive Christ, I might have Christ offered to me; but will the Lord offer him to such a one as desires not to have Christ?

Yes (saith our Saviour) *I would have gathered you as the hen gathereth her chickens under her wings, and you would not.* We must know, a creating power cannot only bring something out of nothing, but contrary out of contrary; of unwilling, God can make us a willing people. There is a promise of *pouring clean water upon us*, and Christ hath taken upon him to purge his Spouse, and make her fit for himself.

What hast thou now to plead against this strange kindness of the Lord in offering Christ to thee? Thou wilt say, it may be:

Oh! I fear time is past, Oh! time is past. I might once have had Christ, but now mine heart is sealed down with hardness, blindness, unbelief; Oh! time is now gone.

No, not so, see *Isaiah 65. 1, 2, 3.* *All the day long God holdeth out his hands to a back-sliding and rebellious people.* Thy day of grace, thy day of means, thy day of life, thy day of Gods striving with thee, and stirring of thee, still lasts.

But if God be so willing to save, and so prodigall of his Christ, why doth he not give me Christ, or draw me to Christ?

I answer. What command dost thou look for

for to draw thee to *Christ*, but this word *Come*? Oh come thou poor, forlorn, lost, blinde, cursed, nothing; I will save thee, I will enrich thee, I will forgive thee, I will enlighten thee, I will bless thee, I will be all things unto thee, do all things for thee. May not this win and melt the heart of a Diavel?

II. Upon what conditions may Christ be had?

Make an exchange of what thou art or hast with Christ, for what Christ is or hath; and so taking him, (like the wise Merchant the *Pearl*) thou shalt have salvation with him.

Now this Exchange lieth in these four things chiefly.

First, Give away thy self to him, *Head, Heart, Tongue, Body, Soul*, and he will give away himself unto thee, *Cant. 6. 3*, yea he will stand in thy room in Heaven, that thou mayst triumph and say, I am already in Heaven, glorified in him. I see Gods blessed face in *Christ*; I have conquered Death, Hell, and the Devil in him.

Secondly, Give away all thy *sins* to *Christ*, confess them, leave them, cast them upon the *Lord Jesus*, so as to receive power from him to forsake them; and he will be made sin for thee to take them away from thee, *1 Joh. 1. 9*.

Thirdly, Give away thine *honour, pleasure, profit, life*, for him; he will give away

Christ our only Redeemer.

Christ freely offers himself to men but doth not force men to him.

Quest.

Ans.

The conditions of coming to Christ.

On what termes Christ may be had.

1. We must give our selves to him.

2. We must give away all our sins.

3. We must give away our honor, pleasure, life it self, if he require it.

Christ our
only Re-
deemer.

4. We must
give away
all our
own righ-
teousness.

III.
Four sorts
of people
that reject
Christ.
1. The
sighter.

his crown and honour, life and all to thee, *Luk. 18*. Let nothing be sweet unto thee but *Him*, and nothing shall be sweet unto him but *thee*.

Fourthly, Give away thy Rags, forsake thine own Righteousness for him; he will give away all his Robes and Righteousness to thee, *Philip. 3. 8, 9*. Thou shalt stand as glorious in the sight of God, howsoever thou art a poor snake in thy self; as an Angel, nay, as all the Angels, because clothed with his Son *Christ Jesus* his Righteousness.

Now tell me, will you have Christ? He is offered to you. Yes you will all say: Yea, with all mine heart. But will you have him on these terms, upon these four conditions?

Now because men will flatter themselves, and say, Yes:

I I I. I will shew you four sorts of people that reject *Christ* thus offered.

First, The *sighting Unbeliever*; that when he hears of an offer of *Christ*, and should wonder at the love of the Lord in doing this; he makes nothing of it, but goes from the Church, and says. We must give Ministers the Wall in the Pulpit; And, poor men. they must have somewhat to say and preach for their living: There was a good plain Sermon to day, the man seems to mean well, but I think he be no great Scholar; and so makes no more of the offer of *Christ*, then of the offer of a straw at their feet

feet. If a good bargain be offered them, they will forget all their business to accomplish that; yet they make light of this offer,

Mat. 22: 5.

Secondly, *The desperate Unbeliever*: that seeing his sins to be so great, and feeling his heart so hard, and finding but little good from God, since he sought for help, (like *Cain*) flyeth from the presence of the Lord; like a mad Lion he breaks his chains of restraining grace, and runneth roaring after his prey, after his cups, queans, lusts, &c. and so will not honour Christ with such a great cure of such great sins, that he shall never have the credit of it, nor will be behold- ing to him for such a kindness.

Thirdly, *The presumptuous Unbeliever*: that seeing what sins he hath committed, and it may be having a little touch, and some sorrow for his sins, catcheth at Christ, hoping to be saved by him before ever he come to be loaden with sin as the greatest evil, or Gods wrath kindled against him as his greatest curse; and so catching at Christ hopes he hath Christ, and hoping he hath Christ already, shuts out Christ for the future, and so rejects him, *Micha 3. 11.* You shall have these men and women complain never of the want, but onely of the weakness of their faith, and they will not be beaten off from thence; let them hear never so much of their misery, nor see never so much of their sinne, yet they will

Christ our
onely Re-
deemer.

2. The de-
sperate un-
believer.

3. The pre-
sumptuous
unbelie-
ver.

Christ our
only Redeemer.

4. To the
tottering
and doubtful
unbeliever.

IV.
The great
evil in re-
jecting
Christ.

1. A bloody
sin.

2. A dishonouring
sin.

3. An ungrateful
sin.

4. An inexcusable
sin.

will not be beaten off from trusting to Christ.

Fourthly, *The tottering, doubtful unbeliever*: one that is in a question whether he had best have Christ or no: he sees some good in Christ that he would gladly have him for; as, Then I shall have Heaven, and pardon, and grace, and peace; and yet he sees many things he dislikes with Christ; as, namely, then farewell merry meetings, pastimes, cards, and dice, pleasure and sinful games; and hence they totter this way and that way, not knowing whether they had best have Christ or no, *1. Cor. 1. 6, 7.* these people reject *Jesus Christ*.

IV. And now come and see the greatness of this sin.

1. It's a most *bloody sin*, it's a trampling under foot the blood of the Son of God *Heb. 10. 21.*

2. It's a most *Dishonouring sin*; for as by the first act of faith a man glorifieth God by obeying all the Law at an instant in Christ: so, by rejecting him, thou dost break all those Laws of God in an instant, and so dost dishonour him.

3. It's a most *ungrateful sin*, it's despising Gods greatest love, which the Lord takes most heavily.

4. It's a most *inexcusable sin*: for what have you to cast against *Jesus Christ*? Oh, my sins are so great, thou wilt say. But take *Christ*, his blood will wash thee from all thy sins. Oh!

Oh ! but my heart is hard , and my mind blind.

Yea, but take me, and I will break thine heart, open thine eyes. A new heart is Gods gift, and he hath promised to create it in us.

Oh ! But then I must forsake all my pleasures.

Thou shalt have them fully, continually, infinitely in Christ.

Oh ! but I cannot take Christ.

Oh ! but Christ can give thee an hand to receive him, as well as give away himself.

5. It is a most heavy sin. What sin will gripe so in Hell as this? *John 3. 19.* God the Father shall strike the Devils for breaking the Law of the Creation; but God the Son shall strike thee, and the Comforter himself shall set himself against thee, for despising the means and offers of Redemption. The Devils might never have had mercy, but thou shalt think with anguish, and vexation and madness of heart, I might have had a Christ, he was offered unto me? Mercy wooed this stubborn proud heart to yeild. But, Oh Rock of Adamant that I was ! it did not affect me: Oh flie speedily to this City of refuge, lest the pursuer of blood overtake thee.

Away then out of your selves to the Lord Jesus. Heaven and earth leave thee, and have forsaken thee: now there is but one

Christ our onely Redeemer.

Object.

Answer.

Object.

Answer.

Object.

Answer.

5. An heavy sin.

Use 5.

Christ our
only Redeemer.

Of invitation
to take hold
on Christ.
Object.

Answer.

Security a
dangerous
sin.

Object.

Answer.

one more that can do thee good, and deliver thy soul from endless sorrow: go to him, and take hold on him, not with the hand of presumption and love to thy self, to save thy self, but with the hand of faith, and love to him, to honour him.

I am well enough already: what tell you me of *Christ*?

This is the damning sin of these times; when men have Christ offered unto them, foretelling them else of wrath to come, they say they are well, hence feeling no judgment here, they fear no wrath hereafter; hence being well, they feel no need of Christ; hence till they dye they never seek out for a Saviour: Men will not come into the Ark already made for them, before the flood arise. The world makes so much of those it nurseth up, that they are unwilling to come to Heaven, when they are called to come home.

But it may be *Christ* hath not redeemed me, nor shed his blood for me, therefore why should I go to him?

It may be it is true, may be not; yet do thou venture, as those *Joel 2. Who knows but the Lord may return?* It is true, God hath elected but few, and so the Son hath shed his blood, and died but for a few; yet this is no excuse for thee to lie down and say, What should I seek out of my self for succour? Thou must in this case venture and try, as many men amongst us do now,
who

who hearing of one good Living fallen, twenty of them will go and seek for it, although they know onely one shall have it. Therefore say as those Lepers in *Samaria*, If I stay here in my sinnes, I die; If I goe out to the Camp of the *Syrians* we may live, we can but dye however: If I go out to Christ, I may get mercy, however I can but die, and it is better to die at Christs feet, than in thine own puddle: Content not your selves therefore with your bare reformation, and amending your lives; this is but to cross the debt in thine own book, it remaineth uncanceled in the creditors book still: but go, take, offer up this eternal Sacrifice before the eyes of God the Father, and cry guilty at his barr, and look for mercy from him; sigh under thy bondage, that as *Moses* was sent unto the *Israelites*, so may *Christ* be sent into thy soul. Rest not therefore in the sight or sense of a helpless condition, saying; I cannot help my self, unless Christ doth: sigh unto the Lord Jesus in Heaven for succour, and admire the Lord for ever, that when there was no help, and when he might have raised out of the stones children to praise him, yet he should send his Son out of his bosome to save thee. So much for this Particular.

The fifth Divine Principle follows to be handled.

Christ our
onely Redeemer.

To say
that Christ
hath not
redeemed
thee, is no
excuse for
not coming
to
Christ.

Few are
saved, and
that with
difficulty.

The fifth
Principle.

Doct. 1.

Luk. 12.
32.

Few saved
in all ages.

CHAP. V.

That those that are saved are very few; and that those that are saved, are saved with very much difficulty.

Strait is the gate, and narrow is the way that leadeth unto life, and few there be that finde it, Mat. 7. 14.

Here are two parts.

1. The paucity of them that shall be saved: *few find the way thither.*

2. The difficulty of being saved: *Strait and narrow is the way and gate unto life.*

Hence arise two Doctrines.

1. That the number of them that shall be saved is very small, *Luke 13. 24.* the Devil hath his drove, and swarms to go to Hell, as fast as Bees to their Hive; Christ hath his Flock, and that is but a little flock; hence Gods children are called *Jewels*, *Mal. 3. 17.* which commonly are kept secret, in respect of the other lumber in the house; hence they are called *Strangers and Pilgrims*, which are very few in respect of the inhabitants of the Countrey through which they pass; hence they are called *Sons of God*, *1 John 3. 2.* Of the blood Royal, which are few in respect of common subjects.

But see the truth of this Point in these two things.

First, look to all ages and times of the world.

world. Secondly, to all places and persons in the world, and we shall see few men were saved.

1. Look to all ages, and we shall find but a handful saved. As soon as ever the Lord began to keep house, and there were but two families in it, there was a bloody *Cain* living, and a good *Abel* slain. And as the world increased in number, so in wickedness, *Gen.* 6. 12. it is said, *All flesh had corrupted their ways*, and amongst so many thousand men, not one righteous but *Noah*, and his family, and yet in the Ark there crept in a cursed *Cham*.

Afterwards as *Abrahams* posterity increased, so we see their sin abounded. When his posterity was in *Egypt*, where one would think, if ever men were good, now it would appear, being so heavily afflicted by *Pharaoh*, being by so many miracles miraculously delivered by the hand of *Moses*, yet most of these *God was wroth with*, *Heb.* 3. 12. and onely two of them, *Caleb* and *Joshua* went into *Canaan*, a type of Heaven. Look into *Solomons* time, what glorious times? what great profession was there then? Yet after his death *ten Tribes* fell to the odious sin of Idolatry, following the command of *Jeroboam* their King. Look further into *Isaiab's* time, when there were multitudes of Sacrifices and prayers, *Isa.* 1. 11. yet then there was but a remnant, nay, a very little remnant that should be saved.

And

Few are saved, and that with difficulty.

1.

As the world increased in number, so in wickedness.

Isai. 1. 9.

Few are
saved, and
that with
difficulty.

Joh. 1. 12.

Rev. 3. 4.

Acts 20.
28, 29, 30.

Luther.

Latimer.

And look to the time of Christs coming in the flesh, (for I pick out the best time of all) when one would think by such Sermons he preached, such miracles he wrought, such a life as he led, all the *Jews* would have entertained him, yet it is said, *He came unto his own, and they received him not.* So few, that Christ himself admires at one good *Nathaniel*, *Behold an Israelite in whom there is no guil.* In the Apostles time, many indeed were converted, but few comparatively, and amongst the best Churches many bad: as that at *Philippi*. *Philippians* 3. 18. Many had a name to live, but were dead, and few onely kept their garments unspotted. And presently after the Apostles time, many *grievous Wolves* came and devoured the *sheep*; and so in succeeding ages, *Revel.* 12. 9. *All the earth wondred at the whore in skarlet.*

And in *Luthers* time, when the light began to arise again, he saw so many carnal Gospellers, that he breaks out in one Sermon into these speeches, *God grant I may never live to see these bloody days that are coming upon an ungodly world.* *Latimer* heard so much prophaneity in his time, that he thought verily dooms day was just at hand. And have not our ears heard censuring those in the *Palatinate*, where (as 'tis reported) many have fallen from the glorious Gospel to Popery, as fast as leaves fall in *Autumn*? Who would have thought there had lurked such hearts under

under such a shew of detesting Popery, as was among them before? And at Christs comming, *shall he find faith on the earth?*

2. Let us look into all places and persons, and see how few shall be saved. The world is now split into four parts, *Europe, Asia, Africa, and America*; and the three biggest parts are drowned in a deluge of prophaneness and superstition; they do not so much as profess Christ; you may see the sentence of death written on these mens foreheads, *Jer. 10. ult.* But let us look upon the best part of the world, and that is *Europe*, how few shall be saved there? First, the *Grecian Church*, howsoever now in these days, their good Patriarch of *Constantinople* is about a general Reformation among them, and hath done much good; yet are they for the present, and have been for the most part of them, without the saving means of knowledg. They content themselves with their old superstitions, having little or no preaching at all. And for the other parts, as *Italy, Spain, France, Germany*, for the most part they are Popish; and see the end of these men, *2 Thes. 2. 9, 10, 11, 12.* And now amongst them that carry the badge of honesty, I will not speak what mine ears have heard and my heart beleeves concerning other Churches: I will come into our own Church of *England*, which is the most flourishing Church in the world: never had Church such Preachers

Few are saved, and that with difficulty.

II.

Few shall be saved in all places.

Jer. 10. ult.
Pour out
thy fury
upon the
heathen
that know
thee not,
and upon
the fami-
lies that
call not
upon thy
name, &c.

Few are
saved, and
that with
difficulty.

Few shall
be saved in
England,
1 Cor. 1.
29.

Luke 15.
24. 25.
Chrysoſtom
thought in
Antioch,
an hundred
could not
be ſaved.

Thoſe
which the
Scripture
excludes
from ſal-
vation.

1. The
profane.

chers, ſuch means; yet have we not ſome Chappels and Churches ſtand as dark Lanthorns without light, where people are led with blind, or idle, or licentious Miniſters, and ſo both fall into the ditch?

Nay even amongſt them that have the means of grace, but few ſhall be ſaved. It may be ſometimes amongſt ninety nine in a Pariſh, Chriſt ſends a Miniſter to call ſome *one* loſt ſheep among them, *Matth.* 13. Three grounds were bad where the ſeed was ſown, and onely one ground good. It's a ſtrange ſpeech of *Chryſoſtom* in his fourth Sermon to the people of *Antioch*, where he was much beloved, and did much good: *How many do you think (ſaith he) ſhall be ſaved in this City? It will be an hard ſpeech to you, but I will ſpeak it; though here be ſo many thouſands of you, yet there cannot be found an hundred that ſhall be ſaved, and I doubt of them too; for what vilany is there among youth? what ſloth in old men? and ſo he goes on.* So ſay I, never tell me we are baptized, and are Chriſtians, and truſt to Chriſt; let us but ſeperate the Goats from the ſheep, and exclude none but ſuch as the Scriptures doth, and ſets a croſs upon their doors, with, *Lord have mercy upon them*, and we ſhall ſee only few in the City ſhall be ſaved.

1. Caſt out all the profane people among
us,

us, as Drunkards, Swearers, Whores, Liers, which the Scripture brands for black sheep, and condemns them in an hundred places.

2. Set by all *Civil men* that are but Wolves chained up, tame Devils, Swine in a fair Meadow, that pay all they owe, and do no body any harm, yet do none any great good, that plead for themselves and say, *Who can say black is mine eye?* These are righteous men, whom Christ never came to call; *For he came not to call the righteous, but sinners to repentance.*

3. Cast by all *Hypocrites*. that like stage-players, in the sight of others, act the parts of Kings, and honest men; when look upon them in their tying house, they are but base varlets.

4. *Formal Professors*, and *Carnal Gospellers*, that have a thing like *faith* and like *sorrow*, and like *true repentance*, and like *good desires*, but yet they be but Pictures, they deceive others and themselves too, 2 *Tim.* 3. 5.

Set by these four sorts, how few then are to be saved, even among them that are hatcht in the bosome of the Church.

First, here then is an Use of *encouragement*. Be not discouraged by the name of singularity. What? do you think your self wiser then others? and shall none be saved but such as are so precise as Ministers prate? Are you wiser then others, that you think none shall go to Heaven but your self? I tell you

Few are saved, and that with difficulty.

1. The profane.

2. The civil men.

3. The hypocrites.

4. The formal professors.

Use 1.
Of encouragement.

Few are saved, and that with difficulty.

Tit. 2. 14.

Use 2.
Of terror.

Use 3.
Of Exhortation to all confident people.

if you would be saved, you must be singular men, not out of *faction*, but out of *conscience*, *Acts* 24. 16.

Secondly, Here is matter of *terror* to all those that be of opinion, that few shall be saved; and therefore when they are convinced of the danger of sin by the Word, they fly to this shelter; If I be damned, it will be woe to many more beside me then; as though most should not be damned. Oh yes, the most of them that live in the Church shall perish: and this made an *Hermit* which *Theodore* mentions, to live fifteen years in a Cell in a desolate wilderness, with nothing but bread and water, and yet doubted after all his sorrow, whether he should be saved or no. Oh Gods wrath is heavy, which thou shalt one day bear.

Thirdly, this ministreth *Exhortation* to all *confident people*, that think they beleeve and say, they doubt not but to be saved, and hence do not much fear death. Oh! learn hence to suspect and fear your estates, and fear it so much, that thou canst not be quiet until thou hast got some assurance thou shalt be saved: When Christ told his Disciples that one of them should betray him, they all said, *Master, Is it I?* but if he had said eleven of them should betray him, all except one, would they not all conclude, *Surely it is I?* If the Lord had said, only *Few* shall be damned, every man might fear, It may be it is I; but now he says *most* shall, every man

man may cry out and say, *Surely it is I.* No humble heart, but is driven to and fro with many stinging fears this way; yet there is a generation of presumptuous, brazenfac'd, bold people, that confidently think of themselves, as the *Jewes* of the *Pharisees* (being so holy and strict) that if God save but two in the world, they shall make one.

The child of God indeed *is bold as a Lion*; but he hath Gods Spirit and Promise, assuring him of his eternal welfare. But I speak of divers that have no sound ground to prove this Point (which they pertinaciously defend) that they shall be saved. This confident humour rageth most of all in our old professors at large, who think, that's a jest indeed, that having been of a good belief so long, that they now should be so far behind-hand, as to begin the work, and lay the foundation anew. And not only among these, but amongst divers sorts of people whom the Devil never troubles, because he is sure of them already, and therefore cries peace in their ears, whose *consciences* never trouble them, because *that* hath shut its eyes; and hence they sleep, and sleeping dream, that God is merciful unto them, and will be so; yet never see they are deceived, until they awake with the flames of Hell about their ears; and the *world* troubles them not, they have their hearts desire here, because they are friends to it, and so enemies to God. And *Ministers* never trouble them, for they

Few are saved, and that with difficulty.

Presumptuous men think of themselves as the Jews did of the Pharisees.

Confidence rageth most in professors at large.

The devil never troubles some men, because he is sure of them already.

Few are saved, and that with difficulty.

Friends never reprove some men, because of displeasing them.

have none such as are fit for that work neer them; or if they have, they can sit and sleep in the Church, and chuse whether they will beleve him. And their friends never trouble them, because they are afraid to displease them. And God himself never troubles them, because that time is to come hereafter. This one truth well pondered and thought on, may damp thine heart, and make thy conscience flie in thy face, and say, *Thou art the man*; it may be there are better in Hell then thy self that art so confident; and therefore tell me what hast thou to say for thy self, that thou shalt be saved? In what thing hast thou gone beyond them that *think they are rich and want nothing, who yet are poor, blind miserable, and naked?*

Object. 1.

Thou wilt say haply, first, I have left my sins I once lived in, and am now no drunkard, no swearer, no liar, &c.

Ans.

I answer; thou mayest be washt from thy mire (the pollution of the world) and yet be a swine in Gods account 2 Pet. 2. 20. thou mayest live a blameless, innocent, honest, smooth life, and yet be a miserable creature still, Phil. 3. 6.

Object. 2.

But I pray, and that often.

Ans.

This thou mayest do, and yet never be saved, Isai. 1. 11. *To what purpose is your multitude of sacrifices?* Nay thou mayest pray with much affection, with a good heart, as thou thinkest, yet a thousand Miles off from being saved, Prov. 1. 28.

But

But I fast sometimes, as well as pray.

So did the Scribes and Pharisees, even twice a week, which could not be publick, but private fasts. And yet this righteousness could never save them.

But I hear the word of God, and like the best Preachers.

This thou mayest do too, and yet never be saved. Nay, thou mayest so hear, as to receive much joy and comfort in hearing, nay, to beleeve and catch hold on Christ, and so say and think *he is thine*, and yet not be saved: as the stony ground did, *Matth. 13.* who heard the word with joy and for a season beleeved.

I read the Scriptures often.

This you may do too, and yet never be saved; as the Pharisees, who were so perfect in reading the Bible, that Christ needed but only say, *It hath been said of old time*, for they knew the text and place well enough without intimation.

But I am grieved and am sorrowful, and repent for my sins past.

Judas did thus, *Mat 27. 3.* he repents himself with a legal repentance for fear of Hell, and with a natural sorrow for dealing so unkindly with Christ, in betraying not only blood, but innocent blood. True humiliation is ever accompanied with hearty reformation.

Oh! but I love good men, and their company.

Few are saved, and that with difficulty.

Object. 3.

Ans.

Object. 4.

Ans.

Ezek. 33.

31, 32.

Object. 5.

Ans.

Object. 6.

Ans.

Object. 7.

Few are saved, and that with difficulty.

Answ.

Object. 8.

Answ.

Rom. 2. 18.

Object. 9.

Answ.

Object. 10.

Answ.

Luke 13.

24.

Object. 11.

Answ.

Phil. 3. 6.

11.

So did the *five foolish Virgins* love the company, and (at the time of *extremity*) the the very *oyle* and grace of the *wife*, yet they were locked out of the gates of mercy.

But God hath given me more *knowledge* than others, or than I my self had once.

This thou mayst have, and be able to teach others, and think so of thy self too, and yet never be saved.

But I keep the Lords day strictly.

So did the Jews, whom yet Christ condemned, and were never saved.

I have very many *good desires* and *endeavours* to get heaven.

These thou and thousands may have, and yet miss of Heaven.

Many shall seek to enter in at that narrow gate, and not be able.

True, thou wilt say, many men do many duties, but without any *life* or *zeal*; I am zealous.

So thou mayest be, and yet never be saved, as *John*; *Paul* was zealous when he was a Pharisee, and if he was so for a false Religion, and a bad cause, why much more mayest thou be for a good cause; so zealous as not only to cry out against profaneness in the wicked, but civil honesty of others, and hypocrisy of others, yea, even of the coldness of the best of Gods people: thou mayest be the forehorse in the Team, and the Ring leader of good exercises amongst the best men, (as

Joash

Joash a wicked King was the first that complained of the negligence of his best Officers in not repairing the Temple) and so stirre them up unto it : nay, thou mayest be so forward , as to be persecuted , and not yeild an inch , nor shrink in the wetting , but mayest manfully and courageously stand it out in time of persecution , as the *thorny ground* did : so zealous thou mayest be, as to like best of, and to flock most unto the most zealous Preachers , that search mens consciences best , as the whole Country of *Judea* came flocking to *John's* Ministry, and delighted to hear him for a season ; nay, thou mayest be zealous as to take sweet delight in doing of all these things , *Isaiah* 58. 2, 3. *They delight in approaching near unto God*, yet come short of Heaven.

But thou wilt say , True , many a man rides post , that breaks his neck at last : many a man is zealous , but his fire is soon quench'd , and his zeal is soon spent ; they hold not out ; whereas I am constant, and persevere in godly courses.

So did that young man , yet he was a graceless man, *Mat.* 19. 20. *All these things have I done from my youth : what lack I yet ?*

It is true, hypocrites may persevere, but they know themselves *to be naught* all the while , and so deceive others : but I am perswaded that I am in *Gods* favour, and in a safe and happy estate, since I do all with a good heart for God.

H 4

This

Few are saved, and that with difficulty.

2 Chron.
44. 4, 5, 6.

Object. 12.

Ans.

Object. 13.

Few are saved, and that with difficulty.

Answ.

Prov. 14.
12.

Some Hypocrites deceive themselves, some deceive others.

Mat. 25.
The five foolish virgins.

This thou mayest verily think of thy self, and yet be deceived, and damned, and go to the Devil at last. *There is a way* (saith Solomon) *that seemeth right to a man, but the end thereof is the way of death.* For he is an Hypocrite not only that makes a seeming outward shew of what he hath not, but also that hath a true shew of what indeed there is not. The first sort of Hypocrites deceive others onely; the latter having some inward, yet common work, deceive themselves too, *James 1. 26. If any man seem to be religious* (so many are, and so deceive the world,) but it is added, *deceiving his own soul.* Nay, thou mayest go so fairly, and live so honestly, that all the best Christians about thee may think well of thee, and never suspect thee, and so mayest pass through the world, and die with a deluded comfort, that thou shalt go to Heaven, and be canonized for a Saint in thy Funeral Sermon, and never know thou art counterfeited, till the Lord brings thee to thy strict and last examination, and so thou receivest that dreadful sentence, *Go ye cursed.* So it was with the *five foolish Virgins* that were never discovered by the *wife*, nor by themselves, until the gate of grace was shut upon them. If thou hast therefore no better evidences to shew for thy self, that thine estate is good, then these, Ile not give a pins point for all thy flattering false hopes of being saved: but

but it may be thou hast never yet come so far as to this pitch; and if not. Lord, what will become of thee? Suspect thy self much, and when in this shipwrack of souls thou seest so many thousands sink, cry out, and conclude, It's a wonder of wonders, and a thousand and a thousand to one, if ever thou comest safe to shore.

Oh! strive then to be one of them that shall be saved, though it cost thee thy blood, and the loss of all that thou hast, labour to go beyond all those that go so far, and yet perish at the last. Do not say, that seeing so few shall be saved, therefore this discourageth me from seeking, because all my labour may be in vain. Consider that Christ here makes another and a better use of it, *Luk. 3. 24.* Seeing that many shall seek and not enter, therefore (saith he) strive to enter in at the strait Gate; venture at least, and try what the Lord will do for thee.

Wherein doth the child of God, (and so how may I) go beyond these Hypocrites that go so far?

In three things principally.

First, no unregenerate man, though he go never so farre, let him do never so much, but he lives in some one sinne or other, secret or open, little or great. *Judas* went farre, but he was covetous. *Herod* went farre, but he loved his *Herodias*. Every dog hath his kennel, every swine


Few are saved, and that with difficulty.

Use 4.
Strive to be saved.

Quest.

Ans.
Wherein a child of God goeth beyond an hypocrite.
1. No unregenerate man but lives in some known sin.

Few are
saved, and
that with
difficulty.



Hypocrites
like the
whore in
Proverbs,
or like *Jehu*, zealous
against *Baal*, but for
their own
ends.

hath his swill, and every wicked man his lust; for no unregenerate man hath fruition of God to content him, and there is no mans heart but it must have some good to content it, which good is to be found onely in the fountain of all good, and that is God; or in the Cistern, and that is in the Creatures: hence a man having lost full content in God, he seeks for, and feeds upon contentment in the creature which he makes a God to him, and here lies his lust or sinne, which he must needs live in. Hence, aske those men that goe very far, and take their penny for good silver, and commend themselves for their good desires: I say, ask them, if they have no sin; Yes, say they, who can live without sinne? and so they give way to sin, and therefore live in sin; Nay, commonly, all the duties, prayers, care, and zeal of the best Hypocrites are to hide a lust; as the whore in the *Proverbs*; that wipes her mouth, and goes to the Temple, and pays her vows; or to feed a lust, as *Jehu* his zeal against *Baal*, was to get a Kingdom. There remains a root of bitterness in the best Hypocrites, which howsoever it be lopt off sometimes by sickness or horror of conscience, and a man hath purposes never to commit again, yet there it secretly lurks; and though it seemeth to be bound and conquered by the *Word*, or by *Prayer*, or by outward *Crosses*,

Crosses, or while the hand of God is upon a man, yet the inward strength and power of it remains still; and therefore when temptations, like strong *Philistines*, are upon this man again, he breaks all vows, promises, bonds of God, and will save the life of his sin.

Secondly, No unregenerate man or woman ever came to be poor in spirit, and so to be carried out of all duties unto Christ: if it were possible for them to forsake and break loose for ever from all sinne, yet here they stick as the Scribes and Pharisees, and so like zealous *Paul* before his conversion, they fasted and prayed, and kept the Sabbath, but they rested in their legal righteousness, and in the performance of these and the like duties. Take the best Hypocrite that hath the most strong persuasions of Gods Love to him, and ask him, why he hopes to be saved. He will answer, *I pray, read, hear, love good men,* cry out of the sinnes of the time. And tell him again, that an Hypocrite may climb these stairs and go as far; He will reply, true indeed, but they do not what they do with a sound heart, but to be seen of men. Mark now, how these men feel a good heart in themselves, and in all things they doe, and therefore fell not a want of all good, which is poverty of spirit, and therefore here they fall short, *Isaiah* 66. 2. there were divers Hypocrites forward for the wor-

Few are saved, and that with difficulty.

2. Unregenerate men are not poor in Spirit.

Few are
saved, and
that with
difficulty.

God looks
on the
poor in
spirit.

3. Unrege-
nerate
men never
take their
rest in
Christ
only.

worship of God in the Temple, but God loathes these, because not poor in spirit, to them onely it is said the Lord will look. I have seen many professors very forward for all good duties, but as ignorant of Christ when they are sifted, as blocks. And if a man (as few do) know not Christ, he must rest in his duties, because he knowes not Christ, to whom he must go and be carried if ever he be saved. I have heard of a man that being condemned to dye, thought to escape the Gallows, and to save himself from hanging by a certain gift he said he had of whistling; so men seek to save themselves by their gifts of knowledge, gifts of memory, gifts of prayer, and when they see they must die for their sinnes, this is the ruin of many a soul, that though he forsake *Egypt* and his sinnes, and flesh-pots there, and will never be so as he hath been, yet he never cometh into *Canaan*, but loseth himself and his soul in a wilderness of many duties, and there perisheth.

Thirdly, if any unregenerate man come unto Christ, he never gets into Christ, that is, never takes his eternal rest and lodging in Jesus Christ only, Heb. 4. 4. Judas followed Christ for the Bagg, he would have the Bag and Christ too. The young man came unto Christ to be his Disciple, but he would have Christ and the world too; they will not content themselves with Christ alone,

nor

nor with the world alone, but make their markets out of both, like whorish wives, that will please their husbands and others too. Men in distress of conscience, if they have comfort from Christ, they are contented; if they have salvation from Hell by Christ, they are contented; but Christ himself contents them not. Thus far an hypocrite goes not. So much for the first Doctrine observed out of the Text. I come now to the second.

Doct. 2. That those that are saved, are saved with much difficulty: or it is a wonderful hard thing to be saved.

The gate is strait, and therefore a man must sweat and strive to enter; both the entrance is difficult, and the progress of salvation too. *Jesus Christ* is not got with a wet finger. It is not wishing and desiring to be saved, will bring men to heaven; Hells mouth is full of *good wishes*. It is not shedding a tear at a Sermon, or blubbering now and then in a corner, and saying over thy prayers, and crying God mercy for thy sins, will save thee. It is not *Lord have mercy upon us*, will do thee good. It is not coming constantly to Church; these are easie matters. But it is a tough work, a wonderful hard matter to be saved, *1 Pet. 4. 18*. Hence the way to Heaven is compared to a *Race*, where a man must put forth all his strength, and stretch every limb, and all to get forward. Hence a Christians life is compared to

wrestling.

Few are saved, and that with difficulty.

Doct. 2. Salvation difficult.

Few are
saved, and
that with
difficulty.

Salvation
compared
to fighting.

from

Four strait
Gates to
be past
through
before we
can enter
into Hea-
ven.

1. The
strait gate
of humili-
ation.

wrestling, Eph. 6. 12. All the pollicy and power of Hell buckle together against a Christian, therefore he must look to himself, or else he falls. Hence it is compared to *fighting*, 2 Tim. 4. 7. a man must fight against the *Devil*, the *World*, *Himself*; who shoot poysoned bullets in the soul, where a man must kill or be killed. God hath not lined the way to Christ with velvet, nor strewed it with rushes. He will never feed a slothful humour in man, who will be saved if Christ and Heaven would drop into their mouths, and if any would bear their charges thither: If *Christ* might be bought for a few cold wishes and lazy desires, he would be of small reckoning amongst men, who would say, *lightly come, lightly go*. Indeed Christs *yoke is easie* in it self, and when a man is got into Christ, nothing is so sweet; but for a carnal dull heart, it is hard to draw in it; for,

There are four strait gates which every one must pass through before he can enter into Heaven.

1. There is the strait gate of *Humiliation*: God saveth none, but first he humbleth them now it is hard to pass through the gates and flames of hell; for a heart as stiffe as a stake to bow; as hard as a stone, to bleed for the least prick, not to mourn for one sin, but all sins; and not for a fit, but all a mans life time: Oh it is hard for a man to suffer himself to be loaden with sin, and prest to death

death for sin, so as never to love sin more, but to spit in the face of that which he once loved as dearly as his life. It is easie to drop a tear or two, and be Sermon sick; but to have a heart rent *for sin* and *from sin*, this is true humiliation, and this is hard.

2. The strait gate of *Faith*, Eph. 1. 19. It's an easie matter to presume, but hard to beleve in Christ. It is easie for a man that was never humbled, to beleve and say, 'Tis but believing: but it is an hard matter for a man humbled, when he sees all his sins in order before him, the *Devil* and *Conscience* roaring upon him, and crying out against him, and God frowning upon him, now to call God *Father*, is an hard work. *Judas* had rather be hang'd then beleve: It is hard to see a Christ as a rock to stand upon, when we are over-whelmed with sorrow of heart for sin. It is hard to prize Christ above ten thousand worlds of pearl: 'tis hard to desire Christ, and nothing but Christ; hard to follow Christ all the day long, and never to be quiet till he is got in thine armes, and then with *Simeon* to say, *Lord now lettest thou thy servant depart in peace.*

3. The strait gate of *Repentance*. It is an easie matter for a man to confess himself to be a sinner, and to cry to God for-giveness until next time: but to have a bitter sorrow, and so to turn from all sin, and to return to God, and all the ways of God, which is true repentance indeed; this is hard.

4. The

Few are saved, and that with difficulty.

2. Of the strait gate of faith.

3. Of the strait gate of repentance.

Few are
saved, and
that with
difficulty.

4. Strait
opposition.

Use.
Of instru-
ction.

Nine false
ways to
salvation
discovered.

1. The
broad way.

2. The
way of ci-
vil educa-
tion.

3. The
way of
good
wishes.

4. The strait gate of *opposition of Devils*, the *world*, and a mans own *Self*, who knock a man down when he begins to look towards Christ and Heaven.

Hence learn, That every easie way to Heaven is a false way, although Ministers should Preach it out of their Palpits, and Angels should publish it out of Heaven.

Now there nine easie ways to Heaven, (as men think) all which lead to Hell.

1. The common *Broad way*, wherein a whole Parish may all go a breadth in it; tell these people they shall be damned; their answer is, then wo to many more besides me.

2. The way of *Civil Education*, whereby many wilde natures are by little and little tamed, and like wolves are chained up easily while they are young.

3. *Balaams way of good wishes*, whereby many people will confess their ignorance, forgetfulness, and that they cannot make such shews as others do, but they thank God, their hearts are as good, and God for his part accepts (say they) the will for the deed. And, *My sen give me thy heart*; the heart is all in all, and so long they hope to do well enough. Poor deluded creatures thus think to break through armies of *sinnes*, *Devils*, *temptations*, and to break open the very gates of Heaven with a few good wishes; they think to come to their journies end without legs, because their hearts are good to God.

4. The

4. The way of *Formality*, whereby men rest in the *performance* of most or of all *external duties* without inward life, *Mark* 1. 14. Every man must have some *Religion*, some fig-leaves to hide their nakedness. Now this Religion must be either true Religion, or the false one; if the true, he must either take up the power of it, but that he will not, because it is burdensom; or the *form* of it, and this being easie men embrace it as their God, and will rather lose their lives than their Religion thus taken up. This form of Religion is the easiest Religion in the world; partly, because it easeth men of trouble of conscience, quieting that: Thou hast sinned, saith conscience, and God is offended, take a book and pray, keep thy conscience better, and bring thy Bible with thee. Now conscience is silent, being charmed down with the form of Religion, as the Devill is driven away (as they say) with holy water; partly also because the form of Religion credits a man, partly because it is easie in it self; it's of a light carriage, being but the shadow and picture of the substance of Religion; as now, what an easie matter it is to come to Church? They hear (at least outwardly) very attentively an hour and more, and then to turn to a proof, and to turn down a leaf; here's the form. But now to spend Saturday night, and all the whole Sab-

I

bath

Few are saved, and that with difficulty.

4. The way of formality.

The consciences of unregenerate men are often silenced with a form of religion.

Few are saved, and that with difficulty.

Book prayer not the power of godliness.

§. The way of presumption.

bath day morning, in trimming the Lamp, and in getting oyl in the heart to meet the Bridegroom the next day, and so meet him in the Word, and there to tremble at the voice of God, and suck the breast while it is open; and when the word is done, to go aside privately, and there to chew upon the word, there to lament with tears all the vain thoughts in duties, deadness in *hearing*, this is hard, because this is the power of godliness, and this men will not take up: so for private *prayer*, what an easie matter is it for a man to say over a few prayers out of some *devout book*, or to repeat some old prayer got by heart since a childe, or to have two or three short-winded wishes for Gods mercy in the morning and at night? this form is easie: But now to prepare the heart by serious meditation of God and mans self before he prays, then to come to God with a bleeding hunger-starv'd heart, not only with a desire, but with a Warrant, I must have such or such a mercy, and there to wrestle with God, although it be an hour or two together for a blessing, this is too hard; men think none do thus, and therefore they will not.

Fifthly, The way of *presumption*, whereby men having seen their sins, catch hold easily upon Gods mercy, and snatch comforts, before they are reached out unto them. There is no word of comfort in the book of God

God intended for such as regard *iniquity* in their hearts, though they do not act it in their lives. Their only comfort is, that the sentence of damnation is not yet executed upon them.

Few are saved, and that with difficulty.

Sixthly, The way of *sloth*, whereby men lie still, and say God must do all; If the Lord would set up a Pulpit at the Ale-house door; it may be they would hear oftner. If God will always thunder, they will always pray: if strike them now and then with sickness, God shall be paid with good words and promises enough, that they will be better if they live; but as long as peace lasts, they will run to Hell as fast as they can; and if God will not catch them, they care not, they will not return.

6. The way of sloth.

Seventhly, The way of *carelessness*, when men feeling many difficulties, pass through some of them, but not all, and what they cannot get now, they feed themselves with a false hope they shall hereafter: they are content to be called Precisians, and fools, and crazie brains, but they want brokenness of heart, and they will pray (it may be) for it, and pass by that difficulty; but to keep the wound always open, this they will not do; to be always sighing for help, and never to give themselves rest till their hearts are humbled; that they will not; These have a name to live, yet are dead.

7. The way of carelessness.

Eighthly, The way of *moderation*, or honest

8. The way of moderation.

Few are saved, and that with difficulty.



9. The way of self-love. The end of the fifth Principle.

neft discretion, *Revel. 3. 16.* which indeed is nothing but luke-warmness of the soul, and that is, when a man contrives and cuts out such a way to Heaven, as he may be hated of none, but please all, and so do any thing for a quiet life, and so sleep in a whole skin. The Lord saith *He that will live godly, must suffer persecution*: No, not so, Lord. Surely (think they) if men were discreet and wise, it would prevent a great deal of trouble and opposition in good courses; this man will commend those that are most zealous, if they were but wise; if he meet with a black-mouth'd swearer, he will not reprove him, lest he be displeased with him; if he meet with an honest man, hee'll yeild to all he saith, that so he may commend him; and when he meets them both together, they shall be both alike welcome, (what ever he thinks) to his house and table, because he would fain be at peace with all men.

Ninthly, and lastly, the way of *Self-love*, whereby a man fearing terribly he shall be damned, useth diligently all means whereby he shall be saved. Here is the strongest difficulty of all, to row against the stream, and to hate a mans self, and then to follow Christ fully.

I come now to the sixth general Head proposed in order to be considered.

CHAP. VI.

That the grand cause of mans eternal ruine, or why so many are damned, and so few saved by Christ, is from themselves.

Mans perdition is of himself.

The sixth Principle.

VV Hy will you die? *Ezek. 33. 11.* The great cause why so many people die, and perish everlastingly, is because they will; every man that perisheth, is his own Butcher, or murtherer, *Mat. 23. 27. Hos. 9.* This is the point we purpose to prosecute at the present.

Quest.

The question here will be, how men plot and perfect their own ruine.

Ans. How men plot their own ruine.

By these four principal means, which are the four great rocks that most men are split upon; and great necessity lieth upon every man to know them; for when a powder-plot is discovered, the danger is almost past: I say, there are these four causes of mans eternal overthrow, which I shall handle largely, and make use of every particular reason when it is opened and finished.

1. By Ignorance.

First, by reason of that bloody black ignorance of men, whereby thousands remain wofully ignorant of their spiritual estate, not knowing how the case stands between God and their souls; but thinking themselves to be well enough already, they never seek to come out of their misery, till they perish in it.

Mans-per-
dition is
of himself.

2. By car-
nal secu-
rity.

3. By car-
nal confi-
dence.

4. By Pre-
sumption.

Ignorance
the first
general
Reason of
mans ru-
ine.

Secondly, by reason of mens *Carnal security*, putting the evil day far from them, whereby they feel not their fearful thraldome, and so never groan to come out of the slavish bondage of Sin and Satan.

Thirdly, by reason of mans *Carnal Confidence*, whereby they shift to save themselves by their own duties and performances, when they feel it.

Fourthly, by reason of mans bold *presumption*, whereby men scramble to save themselves by their own seeming faith, when they see an insufficiency in duties, and an unworthiness in themselves for God to save them.

I will begin with the first Reason, and discover the first train, whereby men blow up themselves, which is this: They know not their misery, nor that fearful accursed forlorn estate wherein they lie, but think and say, they shall do as well as others; and therefore when any friend perswadeth them to come out of it, and shews them the danger of remaining in such a condition; what is their answer? *I pray you save your breath to cool your broth. Every Fat shall stand on his own bottome; Let me alone, I hope I have a soul to save as well as you, and shall be as careful of it as you shall or can be: You shall not answer for my soul, I hope I shall do as well as the precisest of you all.* Hence likewise, if the Minister come home to them, they go home with hearts full of out-

out cries against the man, and their tongue dipt in gall against the Sermon. God be merciful unto us, if all this be true! here's harsh Doctrine, enough to make a man run out of his wits, and to drive me to despair. Thus they know not their misery, and not knowing (they are lost and condemned creatures under the everlasting wrath of God) they never *seek*, *pray*, *strive*, or follow the means, whereby they may come out of it, and so perish in it, and never know it till they awake with the flames of Hell about their ears. They will acknowledge indeed, many of them, that all men are born in a most miserable estate, but they never apply particularly that general truth to themselves, saying, *I am the man*, I am *now* under Gods wrath, and may be snatcht away by death *every hour*, and then I am undone and lost for ever.

Now there are two sorts of people that are ignorant of this their misery.

First, the common sort of prophane blockish, ignorant people.

Secondly, the finer sort of unsound holow professors, that have a Peacocks pride, that think themselves fair, and in a very good estate, though they have but one feather on their crest to boast of.

I will begin with the first sort, and shew you the reasons why they are ignorant of their misery, that is, for these four reasons.

First, sometimes because they want the

Mans perdition is of himself.

Many men are so secure they are not sensible of their sins, till they feel the flames of hell about their ears,

1. Prophane.

2. Unsound.

The first sort.

Reason 1.

Mans per-
dition is
of himself.

Many men
want the
saving
means of
knowledg.

Many pe-
rish for
want of
faithful
Ministers.

aving means of knowledge. There's no faithful Minister, no compassionate *Lot*, to tell them of fire and brimstone from Heaven for their crying sins; there's no *Noah* to forewarn them of a flood; there's no Messenger to bring them tidings of those Armies of Gods devouring plagues and wrath that are approaching near unto them; they have no Pilot, poor forsaken creatures, to shew them their rock; they have either no Minister at all to teach them, either because the Parish is too poor, or the Church-Living too great to maintain a faithful man, (the strongest Asses carrying the greatest burdens commonly.) Oh woful Physitians! Sometimes they be prophane, and cannot heal themselves; and sometimes they be ignorant, and know not what to preach, unless they should follow the steps of Mr. *Latimers Frier*; or at the best, they shoot of a few potguns against gross sins; or if they do shew men their misery, they lick them whole again with some comfortable ill-applied sentences, (but I hope better things of you my brethren,) the mans patron may happily storm else. Or else they say commonly, thou hast sinned, comfort thy self, but despair not, Christ hath suffered; and thus skin over the wound, and let it fester within for want of cutting it deeper: I say therefore, because they want a faithful watch-man to cry *fire, fire*, in that sleepy estate

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estate of sin and darkness wherein they lie; therefore whole Towns, Parishes, generations of men are burnt up, and perish miserably, *Lam. 2. 14.*

Secondly, because they have no leasure to consider of their misery; when they have the means of revealing it unto them as *Felix, Acts 24. 25.* Many a man hath many a bitter pill given him at a Sermon, but he hath no leasure to chew upon it. One man is taken up with suits in Law, and another almost eaten up with suretiship and carking cares how to pay his debts, and provide for his own, another hath a great charge and few friends, and he saith the world is hard, and hence like a Mole roots in the earth, week-days, and Sabbath dayes; The world thus calling them on one side, and lusts on another, and the Devil on the other side, they have no leasure to consider of *Death, Devil, God, nor themselves, Hell, nor Heaven.* The Minister cries and knocks without, but there is such a noise and lumber of tumultuous lusts, and vain thoughts in their hearts and heads, that all good thoughts are sad, unwelcome guests, and are knockt down presently.

Thirdly, because if they have leasure, they are afraid to know it. Hence people cry out of Ministers, that they damn all, and will hear them no more, and they will not be such fools as to beleieve all that

Mans perdition is of himself.

Reason 2.
Wicked men never consider their miseries.

Many men so taken with the cares of the world, they never think of death, God, nor themselves.

Reason 3.
Wicked men are afraid to know their miseries.

Mans per-
dition is
of himself.

Reason 4.
Wicked
men can-
not see
their mise-
ry because
they look
on it in
false glasses.

1.

2.

3.

that such say; the reason is, they are afraid to know the worst of themselves; they are afraid to be cut, and therefore cannot endure the Chirurghion; they think to be troubled in mind as others are, is the very high rode to despair; and therefore if they do hear a tale, how one after hearing of a Sermon, grew distracted, or drown'd, or hang'd himself, it shall be an *item* and a warning to them, as long as they live, for troubling their hearts about such matters. Men of guilty consciences (hence) flie from the face of God, as prisoners from the Judge, as debtors from the creditor, But if the Lord of Host can catch you, you must and shall feel with horror of heart that which you fear a little now.

Fourthly, because if they be free from this foolish fear, they cannot see their misery, by reason that they look upon their estates through false glasses, and by vertue of many false principles in their minds, they cheat themselves.

Which false Principles are these principally; I will but name them.

First, they conceive, God that made them, will not be so cruel as to damn them.

Secondly, because they feel no misery (but are very well,) therefore they fear none.

Thirdly, because God bleisseth them in their outward estates, in their corn, children, calling, friends, &c. would God bless them

them so, if he did not love them?

Fourthly, because they think sin to be no great evil; for all are sinners, so this cannot mischief them.

Fifthly, because they think Gods mercy is above all his works, though sin be vile, yet conceiving God to be all mercy, all hony and no justice, they think they are well.

Sixthly, because they think Christ died for all sinners, and they confels themselves to be great ones.

Seventhly, because they hope well, and so think to have well.

Eighthly, because they do as most do, who never crying out of their sins while they lived, and dying like lambs at last, they doubt not for their parts, but doing as such do, they shall die happily, as others have done.

Ninthly, because their desires and hearts are good as they think.

Tenthly, because they do as well as God will give them grace, and so God is in the fault onely if they perish.

These are the reasons and grounds upon which profane people are deceived.

Now it followeth to shew the grounds on which the finer sort miscarry.

Secondly, hollow Professors cheat and cozen their own souls. It is in our Church, as it is in an old Wood; where there are many tall Trees, yet cut them and search them deeply, they prove pithless sapless, hollow, unsound creatures. These men twist their own

Mans perdition is of himself.

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10.

The 2d. sort. Hollow professors deceive their own souls.

Mans per-
dition is
of himself.

How men
come to be
deceived
about their
spiritual
estates.

1. Under-
standing.

2. Consci-
ence.

3. Will.

Seven di-
stempers
in the
mind of
man.

1. Arro-
gancy.

their own ruine with a finer threed, and can juggle better then the common sort, and cast mists before their own eyes, and so cheat their own souls. It's a Ministers first work to turn men from darkness into this light, *Acts* 26. 18. and the Spirits first work to convince men of sin, *John* 16. 9. And therefore it's peoples main work to know the worst at first of themselves.

Now the cause of these mens mistaking is three-fold.

First, the spiritual madness and drunkenness of their *Understanding*.

Secondly, the false battard peace begot and nourished in the *Conscience*.

Thirdly, the flie and secret distempers of the *Will*.

First, there are these 7. drunken distempers in the understanding or mind of man, whereby he cometh to be most miserably deceived.

First, the understandings *Arrogancy*. You shall never see a man mean and vile in his own eyes, deceived, *Psal* 25. 9. but a proud man or woman is often cheated. Hence proud *Haman* thought surely he was the man whom the King would Honour, when in truth it was intended for poor *Mordicai*: For, pride having once over-spread the mind, it ever hath this property, it makes a penny stand for a pound, a spark is blown up to a flame, it makes a great matter of a little *seeming grace*; and therefore the proud

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Pharisee, when he came to reckon with himself, he takes his poor Counter, that is, *I am not as other men, nor as this Publican*, and sets it down for 1000 *l.* that is, he esteems of himself as a very rich man for it: so many a man because he hath some good thing in himself, as he is pitiful to the poor, he is a true man though a poor man, he was never given to Wine or Women: he magnifieth himself for this title, and so deceives and over reckons himself. There are your *Bristow* stones like Diamonds, and many cheaters cozen Country folks with them, that desire to be fine, and know not what Diamonds are: So many men are desirous to be honest, and to be reputed so, not knowing what true grace means, Therefore *Bristow* stones are pearls in their eyes. A little seeming grace shines so bright in their eyes, that they are half bewitched by it, to think highly of themselves, although they be but glittering, seeming Jewels in a Swines snout. A cab of Doves dung was sold in *Samaritan's* time of famine at a great rate; a man living in such a place where all about him are either ignorant, or profane, or civil, a little moral honesty (dung in respect of true grace) goes a great way, and is esteemed highly of, and he is as honest a man as ever lived. To a man that looks through a red glass, all things appear red; a man looking upon himself through some fair spectacles, through

Mans perdition is of himself.

Arrogant men are like the proud Pharisee, *I am not as other men.*

Mans per-
dition is of
himself.

2. Obsti-
nacy.

through some one good thing which he hath in himself, appears fair to him. It is said, *Luke 20. ult. The Pharisees devoured widows houses.* Might not this racking of rents make them question their estates? No. Why? They for pretence made *long prayers*: so, many men are drunk now and then, but they are sorry; they cannot but sin, but their desires are good; they talk idly, but they live honestly; they do ill sometimes, but they mean well. Thus when some good things are seen in themselves, pride puffs them up with an overweening conceit of it, and so they cozen their souls.

Secondly, the understandings *Obstinacy*: whereby the mind having been long rooted in this opinion, that *I am in a good state*, will not suffer this conceit to be pluckt out of it. Now your old rooted, yet rotten professors, having grown long in a good conceit of themselves, will not beleeve that they have been fools all their life time, and therefore now must pull down and lay the foundation again: and hence you shall have many say of a faithful Minister, that doth convince and condemn them and their estate to be most woful; What shall such an upstart teach me? Doth he think to make me dance after his pipe, and to think that all my good *prayers*, my *faith*, my *charity*, have been so long abominable and vile before God? No silver can bribe a man to cast away his old traditional opinions and conceits;


ceits, whereby he cheats himself, till Christs blood do it, 1 Pet. 1. 18. And hence the woman of *Samarina* objected this against Jesus Christ, that their old *Fathers worshipped in that Mountain*, and therefore it was as good a place as *Jerusalem*, the place of Gods true worship, *John 4.20*. Men grow crooked and aged with good opinions of themselves, and can seldom or never be set straight again. Hence such kind of people, though they would fain be taken for honest religious Christians, yet will never suspect their estates to be bad themselves, neither can they endure that any other should search or suspect them to be yet rotten at the heart: and are not those wares and commodities much to be suspected nay concluded to be stark naught, which the seller wil needs put upon the Chapman without seeing or looking on them first? It's a strong argument we produce against the Papists Religion to be suspected to be bad, because they obtrude their opinions on their followers to be beleaved without any hesitation or dispute about them, either before or after they have embraced them: certainly thy old *faith*, thy old *prayers*, thy old *honesty* or form of piety are counterfeit wares, that cannot endure searching; because thou wilt not be driven from this conceit, *I am in a good estate, I have been so long of this good mind and therefore will not begin to doubt now*. It's to be feared, that such kind of people,

Mans perdition is of himself.

When men grow aged with good opinion of themselves, they are hard to be reduced.

Obstinate men conceit themselves in a good estate.

Mans per-
dition is of
himself.



people, as I have much observed, are either notoriously ignorant, or have some time or other fallen into some horrible secret, grievous sins, as *whoredom*, *oppression*, or the like, the guilt of which lying yet secretly on them, makes them flee from the light of *Gods truth*, which should find them out, quarrelling both against it and the Ministers that preach it, *Rom. 2. 8.* And therefore as it is with thieves when they have any stolen goods brought within doors, they will not be searched or suspected, but say, they are as honest men as themselves that come to search; for they fear if they be found out, that they shall be troubled before the Judge, and may hardly escape with their lives: so many old professors, when the Minister comes to search them, they clap to the doors upon the *man* and *truth* too, and say, *They hope to be saved as well as the best of them all*; the reason is, they are guilty, they are loth to be troubled and cast down by seeing the worst of themselves, and think it's hard for them to go to Heaven and be saved, if they have been in a wrong way all their life time. An honest heart will cry after the best means, *Lord search me*, *Joh. 3. 20.* and open all the doors to the entertainment of the strictest, strictest truths.

3. Obscu-
rity.

Thirdly, the understandings *Obscurity*, or *ignorance* of the infinite exactness, glorious purity, and absolute perfection of the Law of God: whence it cometh to pass that this burn-

burning lamp, or bright Sun of Gods Law, being set and obscured in their minds, rotten glow-worms of their own righteousness, doing some things according to the Law of God, shines and glitters gloriously in their eyes, in the dark night time of dismal darkness, by doing of which they think to please God, and their *estates are very good*. I was alive, saith Paul, *Rom. 7. 9. without the law*; and he gives the reason of it, because sin did but sleep in him like a cut-throat in an house where all is quiet. Before the law came, he saw not that deadly secret score of corruption, and that litter of rebellion that was lurking in his heart, and therefore thought highly of himself for his *own righteousness*. The Gospel is a *glass* to shew men the face of God in Christ, *2 Cor. 2. ult.* The law is that *glass* that sheweth a man his own face, and what he himself is. Now if this *glass* be taken away, and not set before a deformed heart, how can a man but think himself fair? And this is the reason why civil men, formalists, almost every one, think better of themselves then indeed they are, because they reckon without their host; that is, they judge of the number, nature, and greatness of their sins, by their own books, by their own reason, they look not Gods debt book, Gods exact Laws over, and compare themselves therewith; if they did, it would amaze the stoutest heart, and pluck down mens plumes, and make them say, Is

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there

Mans perdition is of himself.

Gods law a fit glass for men to see their own misery in.

Mansper-
dition is of
himself.

4. Security
of mans
understan-
ding a
hindrance
that men
never see
themselves.

Men are
apt to shake
off those
truths that
serve to
convince
them.

there any mercy so great as to pass by such sins, and to put up such wrongs, and to forgive such sins and debts, one of which alone may undo me, much more so many?

Fourthly. the understandings *Security* or *sleepiness*, whereby men never reflect upon their own actions, nor compare them with the rule; although they have knowledge of the Law of God, yet it is with them, as it is with men that have a fair glass before them, but never beholding themselves in the glass, they never see their spots. This is the woe of most *unregenerate men*; they want a reflecting power and light to judge of themselves by, *Jer. 8. 6.* You shall have them think on a Sermon, Here's for such a one, and such a one is touched here; when it may be the same Sermon principally speaks of them; but they never say, *This concerneth me, I was found out through the goodness of the Lord to day, and surely the man spake unto none but unto me, as if some body had told him what I have done.* And hence you shall find out many lame Christians, that will yeild to all the truths delivered in a Sermon, and commend it too, but go away and shake off all truths that serve to convince them. And hence many men when they examine themselves in general, whether they have grace or no, whether they love *Christ* or no, they think yes, that they do with all their hearts; yet they neither have this grace or any other, whatever they think,

be-

because they want a *reflecting light* to judge of generals by their own particular courses. For tell these men that he that loves one another truly, will often think of him, speak of him, rejoyce in his company, will not wrong him willingly in the least thing: now ask them if they love *Christ* thus, If they have any *reflecting light*, they will see where they have one thought of *Christ*, they have a thousand on other things. *Rejoyce!* nay, they are weary of his company in word, in prayer. And that they do not only *wrong him*, but make a light matter of it when it is done; All are sinners, and no man can live without sin. Like a sleepy man (fire burning in his bed-straw) he cries not out, when others happily lament his estate, that see a far off, but cannot help him, *Isai. 42. 25.* A man that is to be hang'd the next day, may dream over-night he shall be a King; why? because he is asleep, he *reflects not on himself*. Thou maist go to the Devil, and be damned, and yet ever think and dream, *that all is well with thee*. Thou hast no *reflecting light* to judge of thy self. Pray therefore that the Lord would turn your eyes inward, and do not let the Devil and delusion shut you out of your own house, from seeing what court is kept there every day.

Fifthly, the understandings *Impiety*, whereby it lessens and vilifies the glorious *grace of God* in another: whence it comes to pass, that this deluded soul seeing none much bet-

Mans perdition is of himself.

Isa. 42. 25.
Therefore he hath poured upon him the fury of his anger &c.

5. *Impiety* of the understanding is lessening the grace of God.

Mans per-
dition is of
himself.

Wicked
men vilifie
Gods peo-
ple.

1. By rais-
ing false
reports up-
on Gods
people.

2. By com-
paring
Gods peo-
ple with
themselves.

ter then himself, concludes; If any be saved I shall no doubt be one; *Isa. 26. 10, 11.* Men will not behold the Majesty of God in the lives of his people; many a man being too light, yet desirous to go and pass for currant, weighs himself with the *best people*, and thinks, what have they that I have not? what do they that I do not? And if he see they go beyond him, then he turns his own balance with his finger, and makes them too light, that so he himself may pass for weight.

And this vilifying of them and their grace, judging them to be of no other metal then other men, appears in three particulars.

First, they raise up false reports of Gods people, and nourish a kennel of evil suspicions of them: if they know any sin committed by them, they will conclude, *They be all such*: if they see no offensive sin in any of them, they are then reputed *a pack of Hypocrites*: if they are not so uncharitable (having no grounds) they prophesie they will *hereafter* be as bad as others, though they carry a fair flourish now.

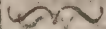
Secondly, if they judge well of them, then they compare themselves to them, by taking a scantling only by their outside, and by what they see in them; and so, like children, seeing stars a great way off, think them no bigger nor brighter then winking Candles. They stand a far off
from

from seeing the inside of a child of God, they see not *the glory of God filling that Temple*, they see not the sweet influence they receive from Heaven, and that fellowship they have with their God; and hence they judge but meanly of them, because the outside of a Christian is the worst part of him, and his glory shines chiefly within.

Thirdly, if they see Gods people do excel them, that they have better lives, better hearts, and better knowledge; yet they will not conclude that *they have no grace*, because it hath not that stamp that honest mens money hath: But this prank they play, they think such and such good men have a greater measure, and a higher degree of grace then themselves, yet they dare be bold to think and say, *Their hearts are as upright, though they be not so perfect as others are*: and so vilifie the grace that shines in the best men, by making this gold to differ from their own copper, not essentially, but gradually, and hence they deceive themselves miserably; not but that one (star or) sincere Christian differs from another in glory: I speak of those men only, that never were fixt in so high a Sphere as true honesty dwels, yet falsly fater this bad conclusion that they are upright for their measure, that they have not the like measure of grace received as others have.

Sixthly, the understandings *Idolatriy*; whereby the mind sets up, and bows down

Mans perdition is of himself.



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and a

3. They think themselves as upright though not so perfect, as they.

6. Idolatriy.

Mans per-
dition is
of himself.

Men fancy
common
grace to be
true grace.

1.

to a false image of grace ; that is, the mind being ignorant of the height and excellency of true grace , takes a false scantling of it, and so imagines and fancies within it self , such a measure of common grace to be true grace , which the soul easily having attained unto, conceives it is in the estate of grace, and so deceives it self miserably, *Rom. 10. 3.* And the mind comes to set up her Image thus.

2.

First , the mind is haunted and pursued with troublesom fears of Hell , *Conscience* tells him he hath sinned, and the *Law* tells him he shall die, and *Death* appears and tells him he must shortly meet with him ; and if he be taken away in his sins , then comes a black day of reckoning for all his privie pranks, a doy of blood, horror , judgment and fire where no creature can comfort him. Hence saith he , Lord, keep my soul from these miseries ; he hopeth it shall not prove so evil with him, but fears it will.

3.

Secondly , hereupon he desireth peace and ease, and some assurance of freedom from these evils. For it is an hell above ground ever to be on the rack of tormenting fears.

Thirdly, that he may have ease, he will not swagger his trouble away, nor drown it in the bottom of the cup, nor throw it away with his Dice, nor play it away at Cards, but desires some grace , (and commonly it's the least measure of it too :) Hereupon he desires to hear such Sermons , and read such books as may best satisfie him concerning the

the least measure of grace: for, sin only troubling him, grace only can comfort him soundly: And so, *Grace*, which is meat and drink to an holy heart, is but physick to this kind of men, to ease them of their fears and troubles.

Hereupon being ignorant of the height of *true grace*, he fancieth to himself such a measure of common *grace* to be true *grace*. As, if he feels himself ignorant of that which troubles him: so much knowledge will I then get, saith he. If some foul sins in his practise trouble him, these he will cast away, and so reforms: If omission of good duties molest him, he will hear better, and buy some good Prayer-book, and pray oftner. And if he be perswaded such a man is a very honest man, then he will strive to do as he doth; and now he is quieted.

When he hath attained unto this pitch of his own, now he thinks himself a young beginner, and a good one too; so that if he dieth, he thinks he shall do well; if he liveth, he thinks and hopes he shall grow better; and when he is come to his own pitch, he here sets down his staffe as fully satisfied. And now if he be prest to get in to the estate of grace, his answer is, *That is not to be done now, he thanks God, that care is past.* The truth is (beloved) 'tis too high for him; his own legs could never carry him thither, all his grace coming by his own working, not by God Almightyes

Mans per-
dition is
of himself.

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Mans per-
dition is
of himself.

Bellarm.

power. Let a man have false weights, he is cheated grievously with light gold; why? because his weights are too light: so these men have too light weights to judge of the weight of true grace; therefore light, clipt, crackt pieces cheat them. Hence you shall have those men commend pithless, sapless men, for very honest men as ever break bread; why? they are just answerable to their weights. Hence I have not much wondred at them, who maintain that a man may fall away from true grace: the reason lieth here: They set up to themselves such a common work of grace to be true grace; from which no wonder that a man may fall. Hence *Bellarmino* saith, That which is true grace, *veritate essentia* onely, may be lost; not that grace which is true, *veritate firme soliditatis*: which latter being rightly understood, may be called *special grace*, as the other *common grace*. Hence also you shall have many Professors hearing a hundred Sermons never moved to grow better. Hence likewise you shall see our common Preachers comfort every one almost, that they see troubled in mind, because they think presently, they have true grace, now they begin to be sorrowful for their sins. 'Tis just according to their own *light weights*.

For the Lords sake take heed of this deceit. True grace (I tell you) it's a rare pearl, a glorious Sun clouded from the eyes

eyes of all but them that have it, *Revel. 2. 17.* a strange, admirable, almighty work of God upon the soul; which no created power can produce; as far different in the least measure of it, from the highest degree of common grace, as a Devil is from an Angel; for 'tis Christ living, breathing, reigning, fighting, conquering in the soul. Down therefore with your *Idol-grace*, your *Idol-honesty*, true *grace*, never aims at a pitch, it aspires onely to perfection, *Phil. 3. 12, 13.* And therefore *Chrysostom* calls *S. Paul*, *insatiabilis Dei cultor*, a greedy insatiable worshipper of the Lord Almighty.

Seventhly, the understandings *Error* is another cause of mans ruine. And that is seen principally in these five things, these five errors or false conceits.

First, in judging some trouble of mind, some light sorrow for sin to be true repentance; and so thinking they do repent, hope they shall be saved. For sin is like sweet poyson, while a man is drinking it down by committing it, there is much pleasure in it; but after the committing of it, there is a sting in it, *Prov. 23. 31, 32*, then the time cometh when this poyson works, making the heart swell with grief; sorry they are at the heart, they say for it; and the eyes drop, and the man that committed sin with great delight, now cries out with grief in the bitterness of his soul

Mans perdition is of himself.

True grace is clouded from the eyes of all but them that have it.

7. Error a cause of mans ruin.

1.
Sin is like sweet poyson, pleasant in the drinking, but bitter in the working.

Mans per-
dition is
of himself.



soul, *O that I, beast that I am, had never committed it!* Lord, mercy, mercy! *Prov. 5. 3. 4, 11, 12.* Nay it may be, they will fast, and humble, and afflict their souls voluntarily for sin, and now they think they have repented, *Isai. 58. 3.* and hereupon when they hear, that all that sin shall die, they grant this is true indeed; except a man repent, and so they think *they have done already.* This is true; *At what time soever a sinner repents, the Lord will blot out his iniquity:* But this repentance is not when a man is troubled somewhat in mind for sin, but when he cometh to mourn for sin as his greatest evil, and if he should see all his goods and estate on a light fire before him; And that not for some sins but all sins, little and great; and that not for a time; for a fit and away, (a land-flood of sorrow) but always like a spring never dry, but ever running all a mans life-time.

2.

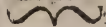
Secondly, in judging the striving of conscience against sin, to be the striving of the flesh against the spirit; and hence come these speeches from carnal black mouthes; *The spirit is willing, but the flesh is weak.* And hence men think, they being thus compounded of flesh and spirit, are regenerate, and in no worse estate than the children of God themselves. As sometime I once spake with a man, that did verily think that *Pilate* was an honest man, because he was so unwilling to crucifie Christ; which unwilling-

ness

ness did arise only from the restraint of conscience against the fact. So, many men judge honestly, yet simply upon such a ground of themselves: they say they strive against their sins, but *Lord be merciful unto them, they say, the flesh is frail.* And hence *Arminius* gives a divers interpretation of the seventh Chapter to the *Romans*, from ordinary Divines; concerning which *Paul* speaks in the person of an unregenerate man, because he observed divers graceless persons (as he saith himself) having fallen, and falling commonly into sins against conscience, to bring that Chapter in their own defence and comfort, because they did that which they allowed not, *ver. 15.* and so it was not they, but *sin* that dwelled in them.

And so, many among us know they should be better, and strive that they may grow better, but through the power of sin cannot; conscience tells them they must not sin, their hearts and lusts say they must sin; and here forsooth is flesh and spirit: Oh no, here is conscience and lust only by the ears together; which striving *Herod*, *Balaam*, *Pilate*, or the vilest reprobate in the world may have. Such a war argueth not any grace in the heart, but rather more strength of corruption, and more power of sin in the heart: as 'tis no wonder if a horse run away when he is loose; but when his bit and his bridle is in his mouth; now to be wild, argueth he is altogether untam'd and sub-

Mans perdition is of himself.



Arminius.

The striving of conscience and lust, every reprobate may have.

Mans per-
dition is
of himself.

subdued. Take heed therefore of judging your estate to be good, because of some backwardness of your hearts to commit some sins though little sins; for thy sins may be, and it is most certain, are more powerful in thee, then in others that have not the like struglings; because they have not such checks as thou hast to restrain thee. Know therefore that the striving of the spirit against the flesh, is against sin, because it is sin; as a man hates a Toad, though he be never poysoned by it, But the striving of thy conscience against sin, is only against sin, because it is a troubling or a damning sin. The striving of the spirit against the flesh, is from a deadly hatred of sin, Rom. 7. 15. But thy striving of conscience against sin is only from a fear of the danger of sin. For Balaam had a mind to curse the Israelites; for his monies sake; but if he might have had an house full of silver and gold, (which is a goodly thing in a covetous eye) it is said, *He durst not curse them.*

3.

Thirdly, in judging of the sincerity of the heart, by some good affection in the heart. Hence many a deluded soul reasons the case out thus with himself: Either I must be a prophane man, or an hypocrite, or an upright man: Not prophane, I thank God; for I am not given to whoring, drinking, oppression, swearing; Nor Hypocrite, for I hate these shews, I cannot endure to appear better without then I am within

within ; Therefore *I am upright.* Why ? Oh, because my heart is good ; my affections and desires within , are better then my life without ; and what ever others judge of me, I know mine own heart , and the heart is all that God desires. And thus they fool themselves, *Prov. 28. 26.* This is one of the greatest causes and grounds of mistake amongst men that think best of themselves : they are not able to put a difference between the good desires and strong affections that arise from the love of Jesus Christ.

Self-love will make a man seek his own good and safety ; hence it will pull a man out of his bed betimes in the morning, and call him up to pray ; it will take him and carry him into his Chamber towards evening, and there privately make him seek , and pray , and tug hard for pardon ; for Christ, for mercy : *Lord , evermore give us of this bread !* But the love of Christ makes a man desire Christ and his honour for himself, and all other things for *Christ.* It is true, the desires of Sons in Christ by faith are accepted ever ; but the desires of servants, men that work only for their wages out of Christ, are not.

Fourthly, in judging of Gods love to them, by aiming sometimes at the glory of God. Is this possible, that a man should aim at Gods glory , and yet perish ? Yes, and ordinarily too : A man may be liberal to the poor , maintain the Ministry , be

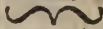
Mans perdition is of himself.

He that trusteth in his own heart, is a fool, &c.

4.

2 Kings
10. 12.

Mans per-
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himself.



be forward and stand for good things, whence he may not doubt but that God loves him: but here's the difference, though a wicked man may make Gods glory in some particular things his end, yet he never makes it in his general *course* his utmost and last end. A subtle Apprentice may do all his Masters work, but he may take the gain to himself, or divide it betwixt his Master and himself, and so may be but a knave, as observant as he seems to be: So a subtle heart (yet a villainous heart) may forsake all the world, as Judas did, may bind himself Apprentice to all the duties God requires outwardly at his hands, and so do good works; but what's his last end? It's that he might gain respect or place, or that Christ may have some part of the glory, and he another. *Simon Magus* would give any money sometimes that he could pray so well, know so much, and do as others do, and yet his last end is for himself: But *how can you beleieve, if you seek not that glory that comes from God, saith Christ?* There's many seek the honour of Christ, but do you seek his honour *only*? Is it your last end, where you rest and seek no more but *that*? If thou wouldst know whether thou makest Christs glory thy last end, observe this rule:

If thou art more grieved for the eclipse of thine own honour, and for thine own losses, then for the loss of Gods honour;

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it is an evident sign thou lovest it not, desirest it not as thy chiefest good, as the last end, for thy *summum bonum*, and therefore dost not seek Gods honour in the prime and chiefest place. Sin troubled *Paul* more than all the plagues and miseries of the world. Indeed, if thy name be dashed with disgrace, and thy will be crossed, thy heart is grieved and disquieted: but the Lord may lose his honour daily by thine own sins, and those that be round about thee, but not a tear, not a sigh, not a groan to behold such a spectacle: As sure as the Lord lives, thou seekst not the Lords name or honour as thy greatest good.

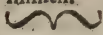
Fifthly, in judging the power of sin to be but *infirmity*: For if any thing trouble an unregenerate man, and makes him call his estate into question, it is sin, either in the being or power of it. Now sin in the being ought not, must not make a man question his estate, because the best have that left in them, that will humble them, and make them live by faith; therefore the power of sin only can justly thus trouble a man. Now if a man do judge of this to be only but *infirmity*, which the best are compassed about withal, he cannot but lie down securely, and think himself well. And if this error be settled in one that lives in no one known sin, it is very difficult to remove: For let the Minister cast the sparks of hell in their faces, and denounce the terrour of God against

Mans perdition is of himself.

Gods honour should be sought as the chiefest good.

5.

Mans per-
dition is of
himself.



gainst them, they are never stirred: Why? because they think, *Here's for you that live in sin*, but as for themselves although they have sins, yet they strive against them, and so cannot leave them; for, *we must have sin as long as we live here*, they say. Now mark it, there's no surer sign of a man under the bloody reign and dominion of his lusts and sins, than this, that is, to give way to sin (though never so little and common nor to be greatly troubled for sin (for they may be a little troubled) because they cannot overcome sin, I deny not but the *best* do sin daily; yet this is the disposition of *Paul*, and every child of God, he mourneth not the less, but the more for sin; though he cannot quite subdue them, cast them out and overcome them. As a prisoner mourns the more, that he is bound with such fetters he cannot break; so doth every one truly sensible of his woful captivity by sin. This is the great difference between a *raging sin* a man will part withal, and a sin of infirmity a man cannot part withal; a sin of infirmity is such a sin as a man would, but cannot part with it, and hence he mourns the more for it. A *raging sin* is such a sin, as a man haply by vertue of his lashing conscience, would sometimes part withal, but cannot, & hence mourns the less for it, and gives way to it. Now for the Lords sake take heed of this deceit; for I tel you, those sins you can not part withal, if you groan not day & night under them (saying O Lord help me, for I am

weary

weary of my self, & my life) wil certainly undo you. You say, you cannot but *speake idely*, and *think vainly*, and *do ill*, as all do sometimes; I tell you, those sins shall be everlasting chains to hold you fast in the power of the Devil, until the judgment of the *great day*.

And thus much of the understandings corruption, whereby men are commonly deluded; now followeth the second.

Secondly, in regard of the false bastard peace begot in the conscience. Why should the Camp tremble when Scouts are asleep, or give false report, when the enemies are neer them? Most men think they are in a safe estate, because they were never in a troubled estate; or if they have been troubled, because they have got some peace and comfort after it. Now this false peace is begot in the heart by these four means.

1. By *Satan*.
2. By *false Teachers*.
3. By a *false Spirit*.
4. By a *false application of true Promises*.

I. By *Satan*, whose Kingdome shall fall if it should be divided, and be always in a combustion; hence he labourerth for peace, *Luk. 11. 24. When the strong man keepeth the Palace, his goods are in peace*; that is when *Satan* armed with abundance of shifts and carnal reasonings, possesseth mens souls, they are at peace. Now look as Masters give their servants peace, even so the Devil.


1. By removing all things that may trouble them: And, L 2. By

Mans perdition is of himself.

How false peace is bred in the soul,

1.
By *Satan*.

Mans per-
dition is of
himself.



2. By giving unto them all things that may quiet and comfort them; as meat, drink, rest, lodging, &c. so doth Satan deal with his slaves and servants.

First by removing those sins which trouble the conscience: for a man may live in a sin and yet never be troubled for that sin; for sin against the light of conscience, only troubles the conscience: As children that are tumbling and playing in the dust, they are not troubled with all the dust, nay they take pleasure to wallow in it; but only with that (whether it be small or great) that lights in their eyes. And hence that young man came boasting to Christ, that he had kept all the Commandments from his youth; *but went away sorrowful*, because that dust, that *sin* he lived in with delight before, fell into his eyes, & therefore was troubled. Now mark the plot of the Devil, when he can make a man live, and wallow, and delight in his sins, and so serve him; and yet will not suffer him to live in any sin against conscience, whereby he should be troubled, and so seek to come out of this woful estate, *he is sure this man is own*; and now a poor deluded man himself goes up and down, not doubting but he shall be saved; why? because their conscience (they thank God) is clear, and they know of no one sin they live in, they know nothing by themselves that may make them so much as suspect their estate is bad. *Mat. 9. 13.*
I came not to call the righteous but sinners to repen-

repentance, that is, such an one as in his own opinion is fish-whole; every sin being a child of Gods sickness he is never without some kind of sorrow: but some sins only being a natural mans sickness, they being removed, he recovers out of his former sorrow, and grows well again, and thinks himself sound: the Lord Jesus never came to save such; therefore Satan keeps possession of them. For the Lords sake look to this subtilty; many think themselves in a good estate, because they know not the particular sin they live in; whereas Satan may have stronger possession of such as are bound with his invisible fetters and chains, when those that have their pinching bolts on them, may sooner escape.

Secondly, by giving the soul *Liberty* to recreate it self in any sinful course, wherein the eye of conscience may not be pricked and wounded. Servants when they are put always to work and never can go abroad, are weary both of work and Master: that Master pleaseth them that giveth them most liberty. To be pent up all the day long in doing Gods work, *watching, praying, fighting* against every sin, this is a burthen, this is too strict, and because that they cannot endure it, they think the Lord looks not for it at their hands. Now Satan gives men liberty in their sinful courses; and this liberty begets peace, and this peace makes them think well of themselves, 2 *Pet.* 2. 19. There's many rotten Professors in these days, that

Mans perdition is of himself.

2. By Liberty in sin.

Man's per-
dition is of
himself.



3.

Unlawful
secret lust
to be avoi-
ded.

indeed will not open their mouths against the sincere-hearted people of God, yet they walk loosely, and take too much liberty in their speeches, liberty in their thoughts, liberty in their desires and delights, liberty in their company, in their pastimes, and that sometimes under a pretence of Christian liberty; and never trouble themselves with these needless controversies, To what end, or in what manner do I use these things? Whereas the righteous man feareth alway, considering there is a snare for him in every lawful liberty: May not I sin in my *mirth*, in my *speaking*, in my *sleeping*? Oh! this liberty that the Devil gives, and the world takes, besots most men with a foolish opinion, that all is well with them.

Thirdly, by giving the soul good diet, *meat* and *drink* enough, what dish he likes best. Let a Master give liberty, yet his servant is not pleased, unless he have meat and drink and food: so there's no wicked man under Heaven, but as he takes too much liberty in the use of lawful things; so he feedeth his heart with some unlawful secret lust, though all the time he live in it, it may be, it is unknown to him. *Luk 16. Dives* had his dish, his *good things*, and so sang himself asleep, and bad his soul *take his ease and rest*: yea, observe this, diet is poysoned in it self, but ever commended to the soul as wholesome, good, and lawful. They Christen sin with a new name, as Popes are at their election;

election; if he be bad, they call him sometimes *Pious*; if a coward, *Leo*, &c. So *covetousness* is good husbandry; *Company-keeping*, good neighbour-hood, *lying* to save their credit from cracking, but a handsome excuse: and hence the soul goes peaceably on, and beleeveth he is in a good estate.

Fourthly, by giving the soul rest and sleep, that is, cessation sometimes from the act of sin; hence they are hardly persuaded that they live in sin, because they cease sometimes from the act of sin; as no man doth always swear, nor is he always drunk, nor always angry. They think only their falls in these or the like sins, are slips and falls which the best men may have sometimes, and yet be a dear child of God. Oh! Satan will not always set men at his work; for if men should always have their cups in their hands, and their queans in their arms; if a covetous man should always root in the earth, and never pray, never have good thoughts, never keep any Sabbath; if a man should always speak *idly*, and never good word drop from him, a mans conscience would never be quiet, but shaking him up for what he doth; but by giving him respite for sinning for a time, Satan getteth stronger possession afterward; as *Mat. 12. 43.* *When the unclean spirit is gone out of a man, it returns worse.* *Sampson's* strength always remained, and so doth sins strength in a natural man, but it never appears until temptation come.

Mans perdition is of himself.

4.

L 3

Fifthly,

Mans per-
dition is
of himself.

5. Fair
promises
of heaven.

II.
False tea-
chers flat-
ter men in
their sins,
applying
comforts
to them
that should
be wound-
ed.

Fifthly, by giving the soul fair promises of Heaven and eternal life, and fastning them upon the heart. Most men are confident their *estate is good*; and though God kills them, yet will they trust in him, and cannot be beaten from this. Why? oh! Satan bewitcheth them: for as he told *Evah* by the Serpent, *she should not dye*, so doth he insinuate his perswasions to the soul, though it live in sin, he shall not die, but do wel enough as the precisest. Satan gives thus *good words*, but *woful wages*, the eternal flashes of Hell.

I I. By false Teachers, who partly by their loose examples, partly by their flattering doctrines in publique, and their large charity in private, dawbing up every one, (especially he that is a good friend unto them) for honest and religious people; and if they be but a little troubled, applying comfort presently, and so healing them that should be wounded, and not telling them roundly of their *Herodias* as *John Baptist* did *Herod*. Hereupon they judge themselves honest, because the Minister will give them the beggerly pas-port; and so they go out of the world, and die like lambs, wofully cheated, *Mar. 24.*

I I. Look abroad in the world, and see what is the reason so many feed their hearts with confidence they shall be saved, yet their lives condemn them, and their hearts acquit them: The reason is; such and such a Minister will go to the Ale-house, and he never prays in his family, and he is none of these precise

hot

hot people, and yet as honest a man as ever lives, and a good Divine too. *Ahab* was miserably cheated by four hundred false Prophets. Whilest the Minister is of a loose life himself, he will wink at others and their faults, lest in reproving others he should condemn himself, & others should say unto him, *Physitian heal thy self*. Theeves of the same company will not steal from one another, lest they trouble thereby themselves. And hence they give others false Cards to sail by, false Rules to live by: their unconscionable large charity is like a gulf that swalloweth ships, (souls I mean) tossed with tempests and not comforted, *Isa.* 54. 7, 8. And hence, all being fish that cometh to their net, all men think so of themselves.

III. A false spirit. This is a third cause that begets a false peace. As there is a true Spirit that witnesseth to our spirits that we are the Sons of God, *Rom.* 8. 16. So there is a false spirit, just like the true one, witnessing that they are the Sons of God, *1 John* 4. 1. We are bid to try the spirits: Now if these spirits were not like Gods true Spirit, what need tryal? As, what need one try whether dirt be gold, which are so unlike each other? And this spirit I take to be set down, *Mat.* 24. 23. Now look as the true Spirit witnesseth, so the false spirit being like it, witnesseth also.

First, the Spirit of God humbles the soul: so before men have the witness of the false spirit, they are mightily cast down and de-

Mans per-
dition is
of himself.

III.
There is a
false spirit
that speaks
peace,
when there
is war.

1. Compa-
rison be-
tween true
and false
spirits.

Mans per-
dition is
of himself.

2.
The Spirit
of God
reveals
Christ
willing to
save.

3.

4.

jected in spirit, and hereupon they pray for ease, and purpose to lead new lives, and cast away the weapons, and submit, *Psal. 66. 3.*

Secondly, the spirit of God in the Gospel reveals Jesus Christ and his willingness to save; so the *false spirit* discovereth Christs excellency, and willingness to receive him, if he will but come in. It fareth with this soul, as with Surveyors of lands, that take an exact compass of other mens grounds, of which they shall never enjoy a foot. So did *Balaam*, Num. 24.5,6. this false spirit sheweth them the glory of Heaven and Gods people.

Thirdly, hereupon the soul cometh to be affected, and to taste the goodness and sweetness of Jesus Christ, as those did, *Heb. 6.* and the soul breaks out into a passionate admiration: Oh! that ever there should be any hope for such a vile wretch as I am, and have been! And so joys exceedingly, like a man half way wrapt up into Heaven.

Fourthly, hereupon the soul being comforted after it was wounded, now calleth God, *my God*; and Christ *my sweet Saviour*; and now it doubts not but it shall be saved; why? because I have received much comfort, after much *sorrow and doubting*, *Hos. 8. 2. 3.* and yet remains a deluded miserable creature still. But here mark the difference between the witness of each spirit. The *false spirit* makes a man beleieve he is in the state of grace, and shall be saved, because he hath *tasted* of Christ,

Christ, and so hath been comforted, and that abundantly : But the *true spirit* perswades a man his estate is good and safe, because he hath not only tasted, but *bought* this Christ, as the wise Merchant in the Gospel, that rejoiced he had found the *Pearl*, but yet stays not here, but sells away all, and *buyes* the Pearl. Like two Chapmen that come to buy Wine, the one tastes it, and goeth away in a drunken fit, and so concludes it is his : So a man doth, that hath the false spirit : but the true spirited man doth not only taste, but buyes the Wine, although he doth not drink it all down when he cometh to taste it ; yet he having been incited by tasting to buy it, *now* he calls it his own : So a child of God tasting a little of God, and a little of Christ, and a little of the promises at his first conversion, although he tastes not all the sweetness that is in God, yet he forsakes all for God, for Christ, and so takes them lawfully as his own.

Again, the false spirit having given a man comfort and peace, suffers a man to rest in that estate ; but the true spirit having made the soul taste the love of the Lord, stirreth up the soul to do and work mightily for the Lord. Now the soul cryeth out ; *What shall I do for Christ, that hath done wonders for me ?* If every hair on my head were a tongue to speak of his goodness, it were too little. *Neh. 8. 10. The joy of the Lord is our strength. Ps. 51. 12. Uphold me with thy free spirit ;* or as the

Mans perdition is of himself.

The false spirit perswades a man to be in a good estate, when he is not.

The true spirit, when it hath tasted of God, desires more of God.

Mans per-
dition is
of himself.

The Jews
thought
themselves
happy, be-
cause they
had *Abra-
ham* to
their fa-
ther.

III.
The third
cause of
mans be-
ing de-
ceived.

I.

the *Chaldean* Paraphrase hath it, thy *Kingly spirit*; the Spirit of Adoption in Gods child is no underling, suffering men to lie down and cry, My desires are good, but flesh is frail; No, it is a *Kingly spirit*, that reigns where it liveth.

IV. *False applying of true Promises*, is the last cause of false peace. And when a man hath Gods spirit within, and Gods hand and promise (as he thinks) for his estate; now he thinks all safe. This did the *Jews*; they said, *We have Abraham to our Father*; and so reputed themselves safe, God having made them promise, *I will be a God of thee and of thy seed*. But here is a difference between a child of Gods application of them, and a wicked mans; The first applieth them so to him, as that he liveth upon them, and nothing but them; and to whom doth the dug belong, but to the child that lives upon it? The other lives upon his lusts, and creatures, and yet catcheth hold on the promise.

By these four means is begot a bastard false peace.

Thus much of the second cause of mans deceiving himself; False peace in the conscience.

Now followeth the third.

III. The corruptions and distempers of the *Will*, which is the third cause why men deceive themselves; which are many, I will only name three.

First, when the *Will* is resolved to go on
in

in a sinful course, and then sets the under-
standing awork to defend it. Whence it fa-
reth with the soul as with a man that cometh
to search for stollen goods, who having re-
ceived a bribe before-hand, searcheth every
where but where it is, and so the man is ne-
ver found out to be what he is: So a man
having tasted the sweetness of a sinful course
(which pleasure bribes him) he is contented
to search into every corner of his heart, and
to try himself as many do, except ~~there~~ where
his darling lust lies; *he sits upon that*, and co-
vers it willingly from his own eyes, as *Rachel*
did upon stollen gods, and so never finds out
himself, *Joh. 3. 20*: A man that hath a mind
to sleep quietly, will cause the curtains to be
drawn, and will let some light come in, but
shuts out all that, or so much as may hinder
him from sleeping: so a man having a mind
to sleep in some particular sinful course at
his ease, will search himself, and let some
light come into his mind.

And hence many prophane persons that
know much, (their opinions are orthodox,
their discourse savoury) yet do they know
little of themselves, and of those sins and
lusts that haunt them, which they must part
with; because this light troubleth them, it
hinders them from sleeping in their secure
estate, and therefore they draw the curtain
here: Hence many men that live in those sins
of the grossest Usury, finding the gain, and
tasting the sweet of that sin, will read all

Books

Mans per-
dition is of
himself.

Mans perdition is of himself.

When men have tasted the sweetness of sin, they are like bribed Lawyers, ready to plead for it.

2.
Wicked men will lessen and excuse their sins.
166.

3.
When men are wilfully ignorant, they never fear their estates.

Books, go to all those Ministers they suppose that hold it lawful: and so pick up and gather reasons to defend the lawfulness of the sin, and so because they would not have it to be a sin, find out reasons, whereby they think it no sin; but the bottom is this, their *will* hath got the babe, and now the understanding playes the Lawyer: and hence men live in the most crying sins, and are sure to perish, because they will not know they are in an error.

Secondly, when the *Will* sets the understanding a work to extenuate and lessen sin; for many when they see their sins, yet make it small by looking at the false end of their Optick-glass; they think such small matters never make any breach between the Lord and their souls. Hence they say, *The best man sins seven times a day*; and *who can say, my heart is clean*? What is the reason that a child of God hath little peace, many times, after commission of small sins? Oh! it is because they see the horrible nature of the least sin; small wrongs against so dear, so great a friend as the Lord is, it cuts their hearts: yet a carnal heart is never troubled for great sins, because they make a light matter of them.

Thirdly, wilful ignorance of the horrible wrath of God. Hence men rush on in sin as the horse into the battel. Hence men never fear their estates, because they know not Gods wrath hanging over them. Cold-
est

est snakes, when they are frozen with cold, never sting nor hurt; one may carry a nest of them in his bosome, but bring them to the fire, then they hiss and sting: So sin, when it is brought near Gods wrath, (that devouring fire) it makes men cry out of themselves, Then I am undone! Oh, I am a lost creature! But being not thus heated, sin never makes a man cry out of himself.

These are the causes why men are ignorant of their woful, miserable estate; which *Ignorance* is the first Rock, or the first powder-plot, that spoils thousands.

Yet there are three more dangerous, because more secret.

Now followeth the second reason of mans ruine. By reason of mans *carnal security*, whereby men cannot be affected with, nor so much as have hearts to desire to come out of their misery when they know it: for if a mans mind understand his misery, yet if the heart be hard or sleepy, and not affected, loaden, wounded, humbled, and made to groan under it, he will never greatly care to come out of it, *Isa. 29. 9, 10.* Now this is the estate of many a soul; he doth know his misery, but by reason of the sleepy, secure, senseless spirit of slumber, he never feels it, nor mourns under it, and so comes not out of it.

Now the reasons of this security are these:

Because God pours not out the full mea-
sure

Mans per-
dition is of
himself.

The se-
cond Rea-
son why
men ruine
themselves,
is carnal
security.

Reasons
of security.
Reas. 1.
Why men
ruin them-
selves.

Mans per-
dition is of
himself.

Nah. 1. 2.

So long
as Gods
wrath lies
upon men,
they give
good
words, but
when it is
removed,
they har-
den their
hearts as
Pharaoh.

Reas. 2.
Why men
ruin them-
selves.

sure of his wrath upon men, because he kin-
dles not the pile of wrath that lies upon men,
it's reserved, and concealed, *not revealed from*
Heaven; and so long, let God frown, Ministers
threaten, & smaller judgments drop, yet they
will never seek shelter in Jesus Christ, but sleep
in their sins, until God rain down floods of
horror; blood, fire, until Gods arrows stick
in mens hearts, they will never seek out of
themselves unto Jesus Christ, *Eccles. 8. 11.*
So long as Gods plagues were upon *Pharaoh*,
he giveth fair words, and *Moses* must be
sent to pray for him; but when Gods hand
is taken away, now *Pharaohs* heart is hard-
ned: So long as Gods sword is in his Scab-
bard, men have such stout hearts that they
will never yeild; God must wound, and cut
deep, and stab, and thrust to the very heart,
else men will never yeild, never awaken, till
Gods fists be about mens ears, and he is
dragging them to the stake; men will never
awake and cry for a pardon and deliverance
of their woful estate.

Secondly, because if they do in part feel,
and so fear Gods wrath, they put away the
evil day far from them, they hope they shall
do better hereafter, and repent some other
time, and therefore they say, Soul, eat, drink,
follow thy sports, cups, queans, thou hast a
treasure of time which shall not be spent in
many years, *Isa. 22. 12, 13.* that look as it
is with the Wax, let it be of never so pliable
a disposition, and the fire never so hot, yet
if

if it be not brought near the fire, and be held in the fire, it never melts, but still remains hard : so it is here : Let a man or woman have never so gentle or pliable a nature, and let Gods wrath be never so hot and dreadful in their judgments, yet if they make not the day of wrath present to them, if they see it not ready every moment to light upon their hearts, they are never melted, but they remain hard-hearted, secure, sleepy wretches, and never groan to come out of their woful estate ; and this is the reason why many men, that have guilty consciences, though they have many secret wishes and purposes to be better, yet never cry out of themselves, nor ever seek earnestly for mercy, till they lie upon their death beds ; and then, Oh the promises they plie God with ! *Try me Lord, and restore me once more to my health and life again, and thou shalt see how thankful I will be !* Because that now they apprehend wrath and misery neer unto them, *Heb. 3. 13.*

Thirdly, because they think they can bear Gods wrath, though they do conceive it neer at hand, even at the very doors ; men think not that Hell is so hot, nor the Devil so black, nor God so terrible as indeed he is. And hence we shall observe the Prophets present Gods wrath as a thing intolerable before the eyes of the people, that thereby they might quench all those cursed conceits of being able to bear Gods wrath,

Na-

Mans perdition is of himself.

Reas. 3.
Why men ruin themselves.

Mans per-
dition is of
himself.

Reas. 4.
Why men
ruin them-
selves.

Nahum 1. 9. And hence we shall have many men desperately conclude, They will have their swing in sin, and if they perish, they hope they shall be able to bear it, *it is but a damning* they think, and hence they go on securely. Oh poor wretches! the Devil scares and fears all the world, and at Gods wrath the devils quake, and yet secure men fear it not, they think hell is not so terrible a place.

Fourthly, because they know no better an estate. Hence though they feel their woful and miserable condition, yet they desire not to come out of it. Although men find hard lodging in the world, hard times. hard friends, hard hearts, yet they make a shift with what they find in this miserable Inne, until they come to Hell: for such a man pursued by outward miseries, or inward troubles, there staves; O miserable man that makes shift till he come to Hell! They may hear of the happy estate of Gods people, but not knowing of it experimentally, they stay where they are, *Jeb* 4. 14.

Take a Princes child, and bring it up in a base house and place, it never aspires after a Kingdom or Crown: so men hatcht in this world, knowing no better an estate, never cast about them to get a better inheritance then that they scramble for here. Wives mourn for the long absence of their beloved husbands, because they know them and their worth. God may absent himself from men,

weeks

weeks months, years, but men shed not one tear for it, because they never tasted the *sweetness* of his *presence*. It is strange to see men take more content in their cups and cards, pots and pipes, dogs and hawks, then in the fellowship of God and Christ, in Word, in Prayer, in Meditation, which ordinances are burdens and prison unto them. What is the reason of it? Is there no more *sweetness* in the presence of Gods smiling in Christ, than in a filthy Whore? Yes, but they know not the worth, sweetness, satisfying goodness of a God. Some sea-fish (say they) if once they come into fresh-water, will never return again, because they now taste a difference between those brackish and sweet waters: so is it here, if men did but once taste the happiness of Gods people, they would not for a thousand worlds be one half hour in their wild loose sea again.

gly. Because if they do know a better estate, yet their present pleasures, their sloth doth so bewitch them, & Gods denials when they seek unto him, do so far discourage them, that they sleep still securely in that estate. A slothful heart, bewitch'd with present ease, & pleasures and delights, considering many a tear, many a prayer must it make, many a night must it break its sleep, many a weary step must it take towards Heaven and Christ, if ever it come there, grows discouraged and deadened, and hard-hearted in a sleepey estate, & had rather have a bird in the hand, than two in the bush, If-

M

raelites

Mans perdition is of himself.

Wicked men take more pleasure in lusts, then in the fellowship of God and Christ.

Reas. 3.
Why men ruin themselves.

Pro. 1. 34.
Jer. 48 11.

Mans per-
dition is of
himself.

Reas. 6.
Why men
ruin them-
selves.
Rom. 1.
ult.

lives wished that they were at their onions and garlick again in Egypt. Was there no Canaan? Yes, but they wished so because there were walls built up to Heaven, and Giants sons of Anak in the land, difficulties to overcome. O slothful hearts! Secondly, because God sometimes put them to straits, and denyed them what they sought for, they were of such a waspish teasty, sullen spirit, that because the Lord had them not always on his knees, they would run away: so, many a man meets with sorrow enough in his sinful, dropsie, drunken estate, he hears of Heaven, and a better estate, yet why goes he to his lusts and flesh-pots again! Oh, because there are so many difficulties, and blocks, and hinderances in his way; and because they pray and find not ease, therefore they eat, drink, laugh, sport, and sleep in their miserable estate still, *Mat. 7. 14.* therefore men walk in the broad way, because the other way to life is strait and narrow, it is a plague a burden, a prison, to be so strict; men had rather sit almost an hour in the stocks, then be an hour at prayer; men had rather be damned at last, then sweat it out and run through the race to receive a Crown: and hence men remain secure.

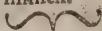
Sixthly, because of the strange, strong power of sin, which bears that sway over mens souls, that they must serve it, as prisoners stoop to their Jaylors, as Souldiers that have taken their pay, *their pleasure of sin*, must follow

follow it as their Captain, though they go marching on to eternal ruine; nay, though dooms day should be to morrow, yet they must and will serve their lusts. As the *Sodomites* when they were smitten with blindness, which tormented their eyes, as though they had been pricked with thorns (for so the *Hebrew* word signifies) even when destruction was near, they groped for the door. Men cannot but sin, though they perish for sin; hence they remain secure.

Seventhly, despair of Gods mercy; hence, like *Cain*, men are Runnagates from the face of God; men think they shall never find mercy when all is done; hence they grow desperately sinful; like those *Italian Senators*, that despairing of their lives, when upon submission they had been promised their lives, yet being conscious of their villany, made a curious banquet, and at the end of it every man drank up his glass of poyson; and killed himself: so men feeling such horrible hard hearts, and being privy to such notorious sins, they cast away lives, and Heaven, and soul for lost, and so perish wofully, because they lived desperately, and so securely.

Eighthly, because men nourish a blind, false flattering hope of Gods mercy: hence many knowing and suspecting that all is naught with them, yet having some hope they may be in a good estate, and God may love them; hence they lie down securely, and

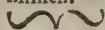
Mansper-
dition is of
himself.



Reas. 7.
Why men
ruin them-
selves.

Reas. 8.
Why men
ruin them-
selves.

Mans per-
dition is of
himself.



Reas. 9.
Why men
ruin them-
selves.

Reas. 10.
Why men
ruin them-
selves.

rest in their flattering hope. Hence observe, those people that seldom come to a conclusion, to a point, that either they are in the state of grace, or out of it, that never come to be affected, but remain secure in their condition, they commonly grow to this desperate conclusion; *That they hope God will be merciful unto them; if not, they cannot help it*: like the man that had on his Target the picture of God and the Devil; under the first he writ, *Si tu non vis, if thou wilt not*; under the other he writ, *Ipse rogat, here's one will*.

Ninthly, because men bring not their hearts under the Hammer of Gods Word to be broken, they never bring their consciences to be cut. Hence they go on still securely with festred consciences. Men put themselves above the Word, and their hearts above the Hammer, they come not to have the Minister to humble them, but to judge of him, or to pick some pretty fine thing out of the Word, and so remain secure sots all their days: for if ever thy heart be broken, and thy conscience be awaked, the word must do it: but people are so Sermon-trodden, that their hearts, like foot-paths, grow hard by the Word.

Tenthly, because men consider not of Gods wrath dayly, nor the horrible nature of sin, men chew not these pills: Hence they never come to be affected nor awakened.

Awaken therefore all you secure creatures; feel your misery, that so you may
get

get out of it. Dost thou know thine estate is naught, and that thy condemnation will be fearful, if ever thou dost perish; and is thine heart secretly secure, so damnably dead, so desperately hard, that thou hast no heart to come out of it? What? no sigh, no tears? canst thou carry all thy sins upon thy back like *Samson* the gates of the City, and make a light matter of them? Dost thou see Hell fire before thee, and yet wilt venture? art thou worse than a beast which we cannot beat nor drive into the fire if there be any way to escape? O get thy heart to lament and mourn under thy miseries, who knows then but the Lord may pity thee? But oh hard heart! thou canst mourn for losses and crosses, burning of goods and houses, yet though God be lost, and his Image burnt down, and all is gone, thou canst not mourn. If thine heart were truly affected, the pillow would be washed with thy tears, and the Wife in thy bosom would be witness of thy heart-breakings in midnight for those sins which have grieved the Spirit of God many a time, thou couldst not sleep quietly nor comfortably without assurance. If you were sick to death, Physicians should hear how you do; and if you were humbled, we should have you in the bitterness of your spirit cry out, *What shall we do?* But know it, thou must mourn here or in Hell. If God broke *Dauids bones* for his adultery, and the

Mans perdition is of himself.

Men mourn for the loss of goods, but not for the loss of God.

Mans per-
dition is
of himself.

Quest.

Ans. 1.
How to
get a bro-
ken heart.

Two
things har-
den the
heart.
That heart
is hard,
that nei-
ther mer-
cy nor
judgement
will break.

Angels backs for their pride; the Lord, if ever he saves thee, will break thine heart too.

Quest. But thou wilt say, How shall I do to get mine heart affected with my misery.

Ans. 1. Take a full view of thy misery.
2. Take special notice of the Lords readi-
ness and willingness to receive thee
yet unto mercy; for two things harden
the heart. 1. *False hope*, whereby a man
hopes he is not so bad as indeed he is. 2. *No
hope*, whereby a man when he sees himself
so notoriously bad, thinks there is no
willingness in the Lord to pardon or re-
ceive such a monster of men to mercy; and
if neither the hammer can break thy stony
heart, nor the Sun-shine of mercy melt it,
thou hast a heart worse then the Devil,
and art a spectacle of the greatest misery,
1. In regard of sin. 2. In regard of Gods
wrath.

First, in regard of sin. Thou hast sinned,
and that grievously against a great God,
thou makest no great matter of this: no,
but though it be no load to thee, it is load
on the Lords heart, *Isa. 1. 24.* and time
will come he will make the whole sinful
world by Rivers of fire and blood, to know
what an evil it is.

For 1. In every sin thou dost strike God,
and sling a dagger at the heart of God. 2. In
every sin thou dost spite against God:

fol

for if there were but *one* only thing where-
in a man could do his friend a displeasure,
was not here spite seen if he did that
thing? Now tell me, hath not the Lord
been a *good friend* unto thee? Tell me where-
in hath he grieved thee? and tell me in
what one thing canst thou please the De-
vil, and do God a displeasure, but by sin? Yet,
O hard heart, thou makest nothing of it. But consider thirdly, in every sin
thou dost dethrone God, and setst thy
self above God: for in every sin this ques-
tion is put, *whose will shall be done, Gods will
or mans?* Now man by sin sets his own will
above the Lords, and so kicks God (blessed
for ever, adored of Millions of Saints and
Angels) as filth under his feet, What will
this break your hearts?

Consider then of Gods wrath, the cer-
tainty of it, the unsupportableness of it,
how that dying in thy sins, and secure estate,
it shall fall; for when men cry *Peace, Peace,*
then cometh *sudden destruction at unawares:*
pray therefore to God to reveal this to thee,
that thine heart may break under it. Second-
ly, consider the Lords mercy and readiness
to save thee, who hath prepared mercy, and
intreats thee to take it, and waiteth every
day for thee to that end.

The third Reason of man ruine, is, that
carnal confidence, whereby men *seek to save
themselves*, and to scramble out of their mi-
serable estate by their *own duties and perfor-*

M 4

mances,

Mans per-
dition is
of himself.

3.
Men by
sinning set
up their
own will a-
bove Gods.

God wrath
the cer-
tainty of it.

1 Thes. 5.
3, 4.

2 Cor. 5.
19.

The third
general rea-
son of
mans ruin.

Mans per-
dition is
of himself.

Wherein
mens rest-
ing in
Duties ap-
pears.

Men stand
upon their
titular pro-
fession
of Religi-
on.

manes, when the do sell themselves mise-
rable: the Soul doth as those, *Hosea* 5. 13.
men when they be wounded and troubled,
they never look after *Jesus Christ*, but go to
their own waters to heal themselves; like
hunted Harts when the Arrow is in them,
Rom. 9. 31, 32.

For the opening of this point, I shall shew
you these two things.

1. Wherein this resting in *Duties* ap-
pears.

2. Why do men rest in *themselves*.

First, this resting in *Duties* appears in
these eleven degrees.

1. The soul of a poor sinner, if ignorant-
ly bred and brought up, rests confidently
in superstitious vanities. Ask a *devout Pa-
pist* how he hopes to be saved; he will an-
swer, By his good works. But enquire fur-
ther, what are these good works? why,
for the most part, superstitious ones of their
own inventions, (for the Crow thinks her
own bird fairest) as whipping themselves, pil-
grimage, fasting, mumbling over their *Pater-
noster*s, bowing down to Images and Cros-
ses.

2. Now these being banished from the
Church and Kingdome, then men stand
upon their titular profession of the true
Religion, although they be Devils incar-
nate in their lives. Look up and down the
Kingdom; you shall see some roaring,
drinking, dicing, carding, whoring, in

Ta-

Taverns and blinde Ale-houses; others belching out their oaths, their mouths ever casting out like *raging seas*, filthy frothy speeches; others, like *Ismaels*, scoffing at the best men: yet these are confident they shall be saved. Why (say they) they are no Papists, hang them, they will die for their Religion, and rather burn then turn again, by the grace of God. Thus the Jews boasted, they were *Abrahams seed*: so our carnal people boast: Am not I a good Protestant? am not I baptized? do I not live in the Church? and therefore resting here hope to be saved. I remember a Judge, when one pleaded once with him for his life, that he might not be hanged because he was a Gentleman; he told him that therefore he should have the Gallows made higher for him: so when thou pleadest, I am a Christian and a good Protestant, (yet thou wilt drink, and swear, and whore, neglect prayer, and break Gods Sabbath) and therefore thou hopest to be saved; I tell thee, thy condemnation shall be greater, and the plagues in Hell the heavier.

3. If men have no peace here, then they flie to, and rest in the goodness of their insides: you will have many a man, whom if you follow to his Chamber, you shall finde very devout, and they pray heartily for the mercy of God, and forgiveness of sins: but follow them out of their Cham-

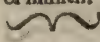
Mans perdition is of himself.

Zeph. 3.
11.

Mens condemnation will be greater for living debauchedly where the Gospel is preached.

3:
If no peace come from titular profession, men flie to their good insides.

Mans per-
dition is
of himself.



Chambers, watch their discourses, you shall finde it frothy and vain, and now and then powdred with *faith* and *truth*, and obscene speeches. Watch them when they are crost, you shall see them as angry as Wasps, and swell like Turkies, and so spit out their venome like Dragons. Watch them in their journeyes, and you shall see them shoot into an Ale-house, and there swill and swagger, and be familiar with the scum of the Countrey for prophanenefs, and half drunk too sometimes. Watch them on the Lords day, take them out of the Church once, and set aside their best cloaths, and they are then the same as at another time; and because they must not work nor sport that day, they think they may with a good conscience sleep the longer on the morning. Ask now such men how they hope to be saved, seeing their lives are so bad; they say, though they make not such shews, they know what good prayers they make in private, their hearts, they say, are good. I tell ye brethren, he that trusteth to his own heart and his good desires, and so resteth in them, is a fool. I have heard of a man that would haunt the Taverns and Theaters, and Whore-houses at *London* all day; but he durst not go forth without private prayer in a morning, and then would say at his departure, *Now Devil do thy worst*; and so used his prayers (as many do) only as charms and spels a-
gainst

gainst the poor weak cowardly Devil, that they think dares not hurt them, so long as they have good hearts within them, and good prayers in their Chambers; and hence they will go near to rail against the Preacher as an harsh Master, if he do not comfort them with this, *That God accepts of their good desires.*

4. If their good hearts cannot quiet them, but conscience tells them they are unsound without, and rotten at core within, then men fall upon reformation; they will leave their whoring, drinking, cozening, gaming, company-keeping, swearing, and such like roaring sins; and now all the Country saith he is become a new man, and he himself thinks he shall be saved; 2 Pet. 2. 20. they escape the pollutions of the world, as swine that are escaped and washed from outward filth, yet the swinish nature remains still; like Mariners that are going to some dangerous place, ignorantly, if they meet with storms, they go not backward, but cast out their goods that endanger their Ship, and so go forward still: so, many a man going towards Hell, is forced to cast out his lusts and sins, but he goeth on in the same way still for all that. The wildest beasts (as Stags) if they be kept waking from sleep long, will grow tame: so conscience giving a man no rest for some sins he liveth in, he groweth tame; he that was

Mans perdition is of himself.

4.
If no comfort come from their good inclines they reform some gross sins.

Mans per-
dition is
of himself.

5.
If no com-
fort in re-
forming
gross sins,
they flie
to humili-
ation, re-
pentance,
&c.

a wild Gentleman before, remains the same man still, only he is made tame *now*, that is, civil and smooth in his whole course, and hence they rest in reformation: which reformation is, commonly, but from some troublesome sin, and it is because they think it's better following their trade of sin at another market; and hence some men will leave their *drinking* and *whoring*, and turn *cove-tons*, because there is more gain at that market; sometimes it is because sin hath left them, as an old man.

5. If they can have no rest here, they get into another starting hole, they go to their *Humiliations*, *Repentings*, *Tears*, *Sorrows*, and *Confessions*. They hear a man cannot be saved by reforming his life, unless he come to afflict his soul too; he must sorrow and weep here, or else cry out in hell hereafter. Hereupon they betake themselves to their sorrows, tears, confession of sins; and now the wind is down, and the tempest is over, and they make themselves safe. *Mat. 11. 1. They would have repented*, that is, the *Heathen*, as *Beza* speaks, when any wrath was kindled from Heaven, they would go to their *sackcloth* and *sorrows*, and so thought to pacifie Gods anger again, and here they rested: so it is with many a man; many people have sick fits and qualms of conscience, and then they do as *Crows*, that give themselves a vomit by swallowing down some stone when they are sick, and then they are

are well again; so when men are troubled for their sins, they will give themselves a vomit of prayer, a vomit of confession and humiliation, *Isa. 58. 5.* Hence many when they can get no good by this physick, by their sorrows and tears, cast off all again; for making these things their God and their Christ, they forsake them when they cannot save them, *Matt. 3. 14.* More are driven to Christ by the sense of the burden of an hard, dead, blind, filthy heart, then by the sense of sorrows, because a man rests in the one, *viz.* in sorrows, most commonly, but trembles and flies out of himself when he feels the other: thus men rest in their repentance, and therefore *Austin* hath a pretty speech which sounds harsh, that *Repentance damneeth more than sin*; meaning that thousands did perish by resting in it: and hence we see among many people, if they have large affections, they think they are in good favour; if they want them, they think they are cast-aways, when they cannot mourn nor be affected as once they were, because they rest in them.

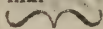
6. If they have no rest here, then they turn moral men, that is, strict in all the duties of the moral law, which is a greater matter than reformation, or humiliation, that is, they grow very just and square in their dealings with men, and exceeding strict in the duties of the first Table toward, God, as fasting, prayer, hearing, reading, observing the Sab-

Mans perdition is of himself.

More driven to Christ by a hard heart, then by a sorrowful heart.

6. If no comfort in humiliation, they turn moral men.

Mans per-
dition is of
himself.



Sabbath: and thus the *Pharisees* lived, and hence they are called, *The strict Sect of the Pharisees*. Take heed you mistake me not, I speak not against strictness, but against resting in it; for *except your righteousness exceed theirs, you shall not enter into the Kingdom of Heaven*. You shall finde these men flie from base persons and places, like the pest-houses, commend the best Books, cry down the sins of the time, and cry against civil or moral men, (the eye sees not it self) and cry up zeal and forwardness. Talk with him about many moral duties that are to be done towards God or man, he will speak wel about the excellency and necessity of it, because his trade and skill whereby he hopes to get his living and earn eternal life lieth there; But speak about Christ, and living by faith in him and from him, and bottoming the soul upon the promises, (pieces of Evangelical righteousness) he that is very skilful in any point of controversie, is as ignorant almost as a beast, when he is examined here. Hence, if Ministers preach against the sins of the time, they commend it for a special Sermon, (as it haply deserves too) but let him speak of any spiritual, inward, soul-working points they go away and say, He was in their judgment confused and obscure, for their part they understood him not: (Beloved) pictures are pretty things to look on, and that's all the goodness of them, so these men are (as Christ looked on and loved the natural young

young man in the Gospel) and that's all their excellency. You know in *Noah's* flood, all that were not in the Ark, though they did climb and get to the top of the tallest mountains, they were drowned; so labour to climb never so high in morality, and the duties of both Tables, if thou goest not into Gods Ark, the Lord Jesus Christ, thou art sure to perish eternally.

7. If they have no rest here in their *moral-ity*, they grow hot within, and turn marvellous zealous for good causes and courses, and there they stay and warm themselves at their own fire: thus *Paul*, *Phil.* 3. 6. *was zealous*, and there rested. They will not live as many do, like Snails in their shels, but rather then they will be damned for want of doing, they are content to give away their estate, children, any thing almost to get pardon for the sin of their soul, *M.ch.* 6. 7.

8. If they find no help from hence, but are forced to see and say, *When they have done all, they are unprofitable servants*, and they sin in all that which they do; then they rest in that which is like to *Evangelical obedience*, they think to please God by mourning for their failings in their good duties, desiring to be better, and promising for the time to come to be so, and therein rest, *Dent.* 5. 29.

9. If they feel a want of all these, then they dig within themselves for power to leave sin, power to be more holy and humble,

Mans perdition is of himself.

7.
If no comfort in morality, they turn zealous for good causes, *Rom.*

2. 10.
8.
If no comfort for zeal in good causes they turn to mourning for their failings.

9.
If no comfort in their mourning for their failings, they seek for power in themselves to be more holy.

Mans per-
dition is
of himself.

10.
If no com-
fort in
themselves;
they go to
Christ like
hiredlings,
for their
own ends.

The con-
fession of
Papists in
three par-
ticulars.

ble, and so think to work out themselves, in time, out of this estate, and so they dig for pearls in their own dunghills, and will not be beholding to the Lord *Jesus*; to live on him in the want of all; they think to set up themselves out of their own stock, without *Jesus Christ*, and so as the Prophet *Hosea* speaks, 14. 3, 4. think to save themselves, by their riding on horses, (that is) by their own abilities.

10. If they feel no help here, then they go unto Christ for grace and power to leave sin and do better, whereby they may save themselves; and so they live upon Christ, that they may live of themselves; they go *unto* Christ, they get not *into* Christ, *Psal.* 78. 34, 35. like hiredlings that go for power to do their work, that they may earn their wages. A child of God contents himself with, and lives upon the Inheritance it self, the Lord in his free mercy hath given him. But now we shall see many poor Christians that run in the very road the Papists devoutly go to hell in:

First, the Papist will confess his misery that he is (and all men are) by nature a child, of wrath, and under the power of sin and Satan.

Secondly, they hold Christ is the only Saviour.

Thirdly, that this Salvation is not by any righteousness in a Christ, but righteousness from a Christ, only by giving a man power

to do, and then dipping mens doings in his blood, he merits their life. Thus the wisest and devoutest of them profess, as I am able to manifest; just so do many Christians live First, they feel themselves full of sin, and are sometimes tired and weary of themselves, for their vile hearts, and they find no power to help themselves: Secondly, heretupon hearing, that only Christ can save them, they go unto Christ to remove these sins that tire them, and load them, that he would enable them to do better then formerly. Thirdly, if they get these sins subdued and removed, and if they find power to do better, then they hope they shall be saved: Whereas thou mayst be damned, and go to the Devil at the last, although thou dost escape all the pollutions of the world, and that not from thy self and strength, but from the knowledge of *Jesus Christ*, 2 *Per.* 2. 20. I say, wo to you for ever if you die in this estate; it is with our Christians in this case, as it is with the *Ivy*, which clasps and groweth about the Tree, and draws sap from the Tree, but it grows not *one* with the Tree, because it is not ingrafted into the Tree, so many a soul cometh to Christ, to suck juice from Christ to maintain his own berries, (his own flock of grace,) alas, he is but *Ivy*, he is no member or branch of this tree, and hence he never grows to be one with Christ. 2. Now the reasons why men rest in their duties, are these:

N

First

Man's perdition is of himself.

It is with many Christians as with Ivy, they get sap from Christ, but grows not one with Christ, because not grafted. Why men do rest in their good duties.

Mans per-
dition is of
himself.

Reas. 1.
It is natu-
ral to say
*Do this and
live.*

2.
Ignorance
of Christs
righteous-
ness.

First, because it's natural to a man out of Christ to do so. *Adam* and all his posterity was to be saved by his *doing*, *Do this and live*, work and here is thy wages, win life and wear it: Hence all his posterity seeks to this day to be saved by *doing*; *Like father, like son* Now to come out of all duties truly to a Christ, hath not so much as a coat in *innocent*, much less *corrupted* nature; hence men seek to themselves. Now as it is with a Bankrupt, when his *stock* is *spent*, and his *estate crackt*, before he will turn Prentice, or live upon another, he will turn Pedler of small Wares, and so follow his old Trade with a less *stock*: so men naturally follow their old Trade of *Doing*, and hope to get their living that way: and hence men having no experience of trading with Christ by *faith*, live of themselves. *Sampson*, when all his strength was lost, would go to shake himself as at other times: so when mens strength is lost, and God and grace is lost, yet men will go and try how they can live by shifts and working for themselves still.

Secondly, because men are ignorant of *Jesus Christ* and his righteousness; hence men cannot go unto him, because they see him not; hence they shift as well as they can for themselves by their duties, *Joh. 4. 14.* Men seek to save themselves by their own swimming, when they see no Cable cast out to help them.

Thirdly,

Thirdly, because this is the easiest way to comfort the heart, and pacifie conscience, and to please God, as the soul thinks; because by this means a man goes no further than himself.

Now in forsaking all duties, a soul goeth to Heaven quite out of himself, and there he must wait many a year, and that for a little it may be. Now if a fainting man have *Aqua vite* at his beds head, he will not knock up the shop-keeper for it. Men that have a Balsome of their own to heal them, will not go to the Physitian.

Fourthly, because by vertue of these duties a man may hide his sin, and live quietly in his sin, yet be accounted an honest man, as the whore in *Prov.* 7. 15, 16. having performed her vows, can intice without suspicion of men, or check of conscience; so the *Scribes* and *Pharisees* were horribly covetous, but their long prayers covered their deformities, *Mat.* 23. 14. and hence men set their duties at a higher rate than they are worth, thinking they shall save them because they are so useful to them. Good duties, like new apparel on a man pursued with hue and cry of conscience, keep him from being known.

Take heed of resting in duties; Good duties are mens *money*, without which they think themselves poor and miserable; but take heed that *you and your money perish not together*, *Gal.* 5. 3. The paths to hell are but

N 2

two.

Mans perdition is of himself.

Reas. 3.
Good duties the natural way of pleasing God.

Reas. 4.
By good duties sin may be kept in

Use 1
Not to rest in good duties.

Mans per-
dition is
of himself.

Object.

Answ.
Difference
between
trusting
and resting
duties.

two. The first is the path of *Sin*, which is a dirty way. Secondly, the path of *Duties*, which (rested in) is but a clearer way. When the *Israelites* were in distress, *Judg.* 10. 14. the Lord bids them go to the gods they served: so when thou shalt lie howling on thy death bed, the Lord will say, go unto the good prayers and performances you have made, and the tears you have shed. Oh they will be miserable comforters at that day.

Object. But I think thou wilt say, No true Christian man hopes to be saved by his good works and duties, but only by the mercy of God, and merits of Christ.

Answ. It is one thing to trust to be saved by duties, another thing to rest in duties. A man trusts unto them, when he is of this opinion, that only good duties can save him. A man rests in duties when he is of this opinion, that only Christ can save him, but in his practise he goeth about to save himself. The wisest of the Papists are so at this day, and so are our common Protestants. And this is a great subtilty of the heart, that is, when a man thinks he cannot be saved by his good works and duties, but only by Christ: he then hopeth, because he is of this opinion, that when he hath done all he is an unprofitable servant: (which is only an act or work of the judgement informed aright) that therefore because he is of this opinion, he shall be saved.

But because it is hard for to know when

a man rests in duties, and few men find themselves guilty of this sin, which ruins so many, I will shew two things.

1. The signs of a mans resting in duties.

2. The insufficiency of all duties to save men; that so those that be found guilty of this sin, may not go on in it.

First, for the signs whereby a man may certainly know, when he rests in his duties, which if he do, (as few professors especially but they do) he perisheth eternally.

First, those that yet never saw they rested in them, they that never found it an hard matter to come out of their duties. For it's most natural for a man to stick in them, because nature sets men upon duties; hence it's a hard matter to come out of resting in duties: For two things keep a man from Christ.

1. *Sin.* 2. *Self.* Now as a man is broken off from sin, by seeing and feeling it, and groaning under the power of it: so is a man broken from himself. For men had rather do any thing than come unto Christ, there is such a deal of *self* in them; therefore if thou hast no experience, that at no time thou hast rested too much in thy duties, and then didst groan to be delivered from these intanglements, (I mean not from the doing of them, this is *Familism* and profaneness, but from resting in the

Mans perdition is of himself.

Signs of mens resting in duties.

Sign 1.

2. Things keep us from Christ.

Mans per-
dition is
of himself.

Sign 2.
A prizing
of bare
perform-
ance of
duties.

Phil. 3. 8:
Good du-
ties must
be counted
loss in
comparison
of Christ.

bare performance of them) thou dost rely upon thy *duties* to this day.

These rest in duties, that prize the bare performance of *duties* wonderfully; for those duties that carry thee out of thy self unto Christ, make thee to prize Christ, Now tell me, dost thou glory in thy self? Now I am some-body. I was *ignorant, forgetful, hard-hearted*, now I understand and remember better, and can sorrow for my sins; if thou dost rest here, thy *duties* never carryed thee further then thy *self*. Dost thou think after that thou hast prayed with some life, now I have done very well, and now thou dost verily think (meaning for thy *duties*) the Lord will save thee, though thou never come to *Christ*, and sayest, as he in another case, *Now I hope the Lord will do good to me, seeing I have got a Priest into my house.* Judg. 17. 13. Dost thou inance the price of *Duties* thus, that thou dost dote on them? then I do pronounce from God, thou dost rest in them; *These things* (saith *Paul*) *I counted gain* (that is, before his conversion to Christ, he prized them exceedingly) but *now I account them loss*: And this is the reason why a child of God commonly after all his prayers, tears and confessions, doubts much of *Gods love towards him*: whereas another man that falleth short of him, never questions his estate; the first sees much rottenness and vileness in his best duties, and so judgeth meanly of

of himself; the other ignorant of the vileness of them, prizeth them, and esteemeth highly of them, and setting his corn at so high a price, he may keep them to himself; the Lord never accepteth them nor buyeth them at so high a rate.

Thirdly, those that never came to be sensible of their *poverty* and utter *empriness* of all good: for so long as a man hath a penny in his purse, that is, feels any good in himself, he will never come a begging unto *Jesus Christ*, and therefore rests in *himself*. Now didst thou never feel thy self in this manner poor, *viz.* I am as ignorant as any beast, as vile as any Devil; Oh Lord, what a nest and litter of sin and rebellion lurks in my heart! I once thought at least my heart and desires were good, but now I feel no spiritual life. Oh dead heart! I am the poorest, vilest, basest, and blindest creature that ever lived. If thou dost not thus feel thy self poor, thou never camest out of thy duties; for when the Lord bringeth any man to Christ, he brings him empty, that so he may make him beholding to Christ for every farthing token.

Fourthly, those that gain no *Evangelical righteousness* by duties, rest in duties; I say, *Evangelical righteousness*, that is more prizing of acquaintance with, desire after, loving and delighting in union with the Lord *Jesus Christ*: for a mortal man may grow in *Legal righteousness*, (as the stony

N 4

Mans perdition is of himself.

Sign 3.
An insensibility of our own empriness.

Isa. 66. 2.
Sign 4.
A Legal, not an Evangelical righteousness.

and

Mans per-
dition is of
himself.

We must
let all our
duties
down into
Christ,
and draw
from his
fulness.

and thorny ground *seed* sprang up and in-
creased much, and came neer unto matu-
rity) and yet *rest in duties* all this while.
For as 'tis with trades-men, they *rest in*
their buying and selling, though they make
no gain of their trading: Now *Jesus Christ*
is a *Christians gain*, Phil. 1. 21. and hence a
child of God asks himself after *Sermon*, af-
ter *Prayer*, after *Sacrament*, *What have I*
gained of Christ? have I got more knowledg of
Christ, more *admiring of the Lord Jesus?* Now
a carnal heart that *rests in his duties*, asketh
only what he hath done, as the Pharisee, *I*
thank God I am not as other men, I fast twice
a week, I give alms, and the like; and thinks
verily he shall be saved, because he *prays*, and
because he *hears*, and because he *reforms*, and
because he *sorrows* for his sins, that is, *not*
because of the gaining of Christ in a duty,
but because of his naked performance of
the duty: and so they are like that man
that I have heard of, that thought verily he
should be rich, because he had got a wal-
let to beg: so men, because they perform
duties, think verily they shall be saved.
No such matter, let a man have a bucket
made of gold; doth he think to get water
because he hath a bucket? No, no, he must
let it down into the Well, and draw up wa-
ter with it: so must thou let down all thy
duties into Christ, and draw light and life
from his fulness, else though thy duties be
golden duties, thou shalt perish without
Christ.

Christ. When a man hath bread in his wallet, and got water in his bucket, he may boldly say, so long as these last, I shall not famish; so mayest thou say, when thou hast found and got Christ, in the performance of any duty; So long as Christs life lasteth, I shall live; as long as he hath any wisdom or power, so long shall I be directed and enabled in well-doing.

Fifthly, if thy duties make thee sin more boldly, thou dost then *rest in duties*, for these duties which carry a man out of himself unto *Christ*, ever fetch power against sin; but duties that a man rests in, arm him and fence him in his sin, *Isaiah* 1. 14. A Cart that hath no wheels to rest on, can hardly be drawn into the dirt, but one that hath wheels, cometh loaded through it; so a child of God that hath no wheels, *no duties to rest upon*, cannot willingly be drawn into sin: but another man, though he be loaden with sin (even sometimes against his conscience,) yet having duties to bear him up, goeth merrily on in a sinful course, and makes no bones of sin. When we see a base man revile a great Prince, and strike him, we say, Surely, he durst not do it, unless he had some body to bear him out in it, that he rests and trusts unto: so when we see men sin against the great God, we conceive, certainly, they durst not do it, if they had not some duties to bear them out in it, and to encourage

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Sign 5:
When our duties make us sin more boldly.

rage

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of himself.

To sin
and ask
God for-
giveness
is but
mean sa-
tisfaction.

Sign 6.
When we
see not our
vile hearts
by our
duties.

rage them in their way, that they trust unto.

For take a *profane man*, what makes him *drink, swear, curse, game, whore*? Is there no God to punish? Is there no Hell hot enough to torment? are there no plagues to confound him? yes, why sinneth he so then? Oh! he prayeth to God for forgiveness, and sorroweth and repents in secret (as he saith) and this bears him up in his lewd pranks.

Take a moral man, he knows he hath his failings, and his sins, as the best have, and is overtaken sometimes as the best are; why doth he not remove these sins then? He confesseth them to God every morning when he riseth; why is he not more humbled under his sin then? the reason is, he constantly observeth *morning and evening prayer*, and then he craves *forgiveness* for his failings, by which course he hopes he makes his peace with God; and hence he sinneth without fear, and ariseth out of his falls into sin, without sorrow. And thus they see and maintain their sins by their *duties*, and therefore *rest in duties*.

Sixthly, those that see little of their vile hearts by *duties*, rest in their duties; for if a man be brought nearer to Christ, and to the light, by *duties*, he will spie out more *moats*, for the more a man participates of Christ, his *health and life*, the more he feeleth the *vileness and sickness* of sin. As Paul when he *rested in duties* before his con-

ver-

version, before that the *Law* had humbled him, *he was alive*, that is, he thought himself a *sound man*, because his *duties* covered his sins, like fig-leaves. Therefore ask thine own heart, if it be troubled sometimes for sin, and if after thy *praying* and *sorrowing* thou dost grow well, and thinkest thy self safe, and feelest not thy self more vile? If it be thus, I tell thee, thy *duties* be but fig-leaves to cover thy nakedness, and the Lord will find thee out, and unmask thee one day, and wo to thee If thou dost perish here.

Secondly, therefore behold the *Insufficiency of all duties to save us*; which will appear in these three things, which I speak, that you may learn hereafter never to *rest in duties*.

First, consider *thy best duties* are tainted, poysoned, and mingled with some sin, and therefore are most odious in the eyes of an *holy God*, (nakedly and barely considered in themselves) for if the best actions of *Gods people* be filthy, as they come from them, then to be sure, all wicked mens *actions* are much more filthy and polluted with sin: but the first is true, *All our righteousness are as filthy rags*; for as the fountain is, so is the stream; but the fountain of all *good actions*, (that is, the *heart*,) is mingled partly with sin, partly with grace, therefore every action participates of some sin, which sins are daggers at *Gods heart*, even when a man is praying and begging for his life; therefore there is no *hope* to be saved by *duties*.

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Rom. 7.
Paul. when he rested in duties, thought he was alive when he was dead.

The insufficiency of any duty to save a man, appears in three things.

1.
Our best duties are sinful.

Isai. 6. 6.
Mans righteousness like rags.

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dition is
of himself.

2.

The glory
of imper-
fect actions
is but as
grais.

Gal. 3. 10

3.

Our good
actions
will not
satisfie for
sin past.

Secondly, suppose thou couldest per-
form them without sin, yet thou couldst
not hold out in doing so, *Isaiah 40. 6. All
flesh and the glory thereof is but grass.* So thy
best actions would soon wither, if they
were not perfect: and if thou canst not per-
severe in performing all duties perfectly, thou
art for ever undone, though thou shouldst
do so for a time, live like an Angel, shine
like a Sun, and at thy last gasp have but
an idle thought, commit the least sin, that
one rock will sink thee down even in the
Haven, though never so richly laden; one
sin, like a pen-knife at the heart, will stab
thee; one sin, like a little fire-stick in the
thatch, will burn thee, one act of treason
will hang thee, though thou hast lived ne-
ver so devoutly before, *Ezek. 18. 24.* for
it's a crooked life, when all the parts of the
line of thy life be not straight before Al-
mighty God.

Thirdly, suppose thou shouldst persevere,
yet it's clear, thou hast sinned grievously
already, and dost thou think thine *obedi-
ence* for the time to come can satisfie the
Lord for all those rents behind, for all
those sins past? as can a man that pays his
rent honestly every year, satisfie hereby
for the old rent not paid in twenty years?
all thy *obedience* is a new debt, which cannot
satisfie for debts past: Indeed men may for-
give wrong and debts, because they be but
finite; but the least sin is an infinite evil,
and

and therefore God *must be satisfied* for it. Men may remit debts, and yet remain men; but the Lord having said, *The soul that sinneth shall die*, and his truth being himself, he cannot remain God, if he forgive it without *satisfaction*. Therefore *duties* are but *rotten crutches* for a soul to rest upon.

But to what end should we use any *duties*? cannot a man be saved by his good *prayers*, nor *sorrows*, nor *repentings*? what should we pray any more then? let us cast off all *duties*, if all are to no purpose to save us, as good play for nothing as work for nothing.

Though thy good duties cannot save thee, yet thy bad works will damn thee. Thou art therefore *not* to cast off the duties, but thy *resting* in these duties: thou art not to cast them *away*, but to cast them *down* at the feet of Jesus Christ, as they did their Crowns, *Rev. 4. 10, 11.* saying, If there be any good or graces in these *duties*, it's thine, Lord: for tis the Princes favour that exalts a man, not his own gifts; they came from *his good pleasure*.

But thou wilt say, to what end should I perform duties, if I cannot be saved by them?

For these three ends.

1. To carry thee to the Lord Jesus the onely Saviour, *Heb. 7. 25.* he only is able to save (not duties) all that come unto God (that

is,

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God cannot remain God, and forgive sin without satisfaction.

Object.

To what end are our duties?

Answer.

Good duties not to be cast off, but our resting upon them.

Object.


Answer:

Use 1.

We are to perform good duties for three ends.

1. To bring us to Christ.

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dition is
of himself.



Good du-
ties are the
means by
which we
come to
Jesus
Christ.

is, in the use of means) by him. Hear a Sermon to carry thee to Jesus Christ: Fast and pray, and get a full tide of *affections* in them to carry thee to the Lord Jesus Christ, that is, to get more *love* to him, more acquaintance with him, more union with him: so sorrow for thy sins, that thou mayest be more fitted for Christ, that thou mayest prize Christ the more; use thy duties as *Noahs Dove* did her wings, to carry thee to the *Ark of the Lord Jesus Christ*, where only there is rest. If she had never used her wings, she had fallen into the waters: so if thou shalt use *no duties*, but cast them all off, thou art sure to perish. Or as it is with a poor man that isto go over a great water for a treasure on the other side, though he cannot fetch the boat, he calls for it; and though there be no treasure in the boat, yet he useth the boat to carry him over to the treasure: So Christ is in Heaven, and thou on earth, he doth not come to thee, and thou canst not go to him; now call for a boat; though there is no grace, no good, no salvation, in a *perihlefs duty*, yet use it to carry thee over to the Treasure the Lord Jesus Christ. When thou comest to *hear*, say, Have over Lord by this Sermon; when thou comest to *pray*, say, Have over Lord by this prayer to a *Saviour*. But this is the misery of people, like foolish lovers, when they are to woe for the Lady, they fall in love with her

Hand-

Hand-maid that is only to lead them to her : so men fall in love with, and dote upon their own duties, and rest contented with the naked performance of them, which are only hand-maids to lead the soul unto the Lord Jesus Christ.

Secondly, use duties as evidences of Gods everlasting love to you, when you be in Christ; for the graces and duties of Gods people: although they be not causes, yet they be tokens and pledges of salvation to one in Christ: they do not save a man, but accompany and follow such a man as shall be saved, Heb. 6. 9. Let a man boast of his joyes, feelings, gifts, spirit, grace, if he walks in the commission of any one sin, or the omission of any one known duty, or in the slovenly ill-favoured performance of duties, this man, I say, can have no assurance without flattering himself, 2 Pet. 1. 8, 9, 10. Duties therefore being evidences and pledges of salvation, use them to that end, and make much of them therefore; as a man that hath a fair Evidence for his Lordship, because he did not purchase his Lordship, will he therefore cast it away? No, no, because it is an evidence to assure him, that it is his own; and so to defend him against all such as seek to take it from him, he will carefully preserve the same: so because duties do not save thee, wilt thou cast away good duties? No, for they are evidences (if thou art in Christ) that the Lord and

Mans perdition is of himself.



Use 2.
Good duties are evidences of Gods love to us in Christ.

Man's per-
dition is
of himself.



Use 2.
Good du-
ties honor
God being
used.

The fourth
general rea-
son of
mans ruin.

mercy is thine own. Women will not cast away their *love-tokens*, although they are such things as did not purchase or merit the love of their Husbands, but because they are tokens of his love, therefore they will keep them safe.

That God the Father of our Lord Jesus Christ may be honoured by the performance of these duties, therefore use them: Christ shed his blood that he might purchase unto himself a people zealous of good works, *Tit. 2. 14.* not to save our souls by them, but to honour him. Oh let not the blood of Christ be shed in vain! Grace and good duties are a Christians Crown; it is sin only makes a man base: Now shall a King cast away his Crown, because he bought not his Kingdom by it? No, because it is his Ornament and Glory to wear it when he is made a King; so I say unto thee, it is better that Christ should be honoured, than thy soul saved; and therefore perform duties, because they honour the Lord Jesus Christ. Thus use thy duties, but rest not in duties; nay go, out of duties, and match thy soul to the Lord Jesus: take him for better and for worse, so live in him and upon him all thy days.

Fourthly, by reason of mans headstrong presumption, or false faith, whereby men seek to save themselves by catching hold on Christ, when they see an insufficiency in all duties to help them, and themselves unworthy

worthy of mercy: for this is the last and most dangerous rock that these times are split upon. Men make a bridge of their own to carry them to *Christ*, I mean, they look not after faith wrought by an omnipotent power, which the *eternal Spirit* of the *Lord Jesus* must work in them; but they content themselves with a faith of their own forging and framing, and hence they think verily, and beleeve, that *Christ* is their *sweet Saviour*, and so doubt not but they are safe, when there is no such matter, but even as dogs they snatch away childrens bread, and shall be shut out of doors (out of Heaven hereafter for ever) for their labour.

All men are of this opinion, *That there is no salvation but by the merits of Jesus Christ*; and because they hold fast this opinion, therefore they think they hold fast *Jesus Christ* in the hand of faith, and so perish by catching at their own catch, and hanging on their own fancy and shadow. Some others catch hold of *Christ* before they come to feel the want of faith and ability to beleeve, and catching hold on him (like dust on a mans coat, whom God will shake off, or like burs and bryers cleaving to ones garment, which the Lord will trample under foot) now say they, they thank God, they have got comfort by this means, and though God killeth them, yet they will trust unto him, *Micb. 3. 11.*

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Mans perdition is of himself.

Eph. i. 19.

Men beleeve no salvation but by *Christ*, & so think they hold *Christ* in the hand of faith.

It

Mans per-
dition is
of himself.

Easier
converting
a man in
India, then
in *England*

A precious
faith got at
a high rate.
While God
is silent, we
may think
we trust in
him; but
when he
appears in
his word,
it will
otherwise.

It is in this respect a harder matter to convert a man in *England*, than in the *India*, for there they have no such shifts and sorts against our Sermons, to say they beleeve in Christ already, as most amongst us do: we cannot rap off mens fingers from catching hold on Christ before they are fit for him; like a company of theeves in the street, you shall see a hundred hands scrambling for a jewel that is fallen there, that have least, nay, nothing to do with it. Every man saith almost, *I hope Christ is mine, I put my whole trust and confidence in him*, and will not be beaten from this. What must a man despair? must not a man trust unto Christ? Thus men will hope and trust, though they have no ground, no graces to prove they may lay hold and claim unto Christ. This hope scared out of his wits, damns thousands: for I am perswaded, if men did see themselves *Christless creatures*, as well as *sinful creatures*, they would cry out, *Lord what shall I do to be saved?*

This faith is a *precious faith*, 2 Pet. 1. 2. *Precious things* cost much, and we set them at a high rate; if thy faith be so, it hath cost thee many a Prayer, many a sob, many a salt tear. But ask most men how they came by their faith in Christ; they say very easily; when the Lion sleeps, a man may lie and sleep by it; but when it awakens, woe to that man that doth so: so while God is silent and patient, thou mayest befool

bes fool thy self with thinking thou dost trust unto God ; but wo to thee when the Lord appears in his wrath , as one day he will , for by vertue of this false faith, men *sinning*, take *Christ* for a *discolour* to wipe them clean again, and that is all the use they have of this faith. They sin indeed, but they trust unto *Christ* for his mercy, and so lie still in their sins : God will revenge with blood and fire, and plagues, this horrible contempt from Heaven.

Hence many of you trust to *Christ*, as the *Apricock* tree that leans against the wall, but it's fast *rooted* in the earth : so you lean upon *Christ* for salvation, but you are *rooted* in the world, *rooted* in your pride, *rooted* in your filthiness still. Wo to you if you perish in this estate, God will hew you down as fewel for his wrath, what ever mad hope you have to be saved by *Christ*. This therefore I proclaim from the God of *Heaven*.

1. You that never felt your selves as unable to beleeve, as a dead man to raise himself, you have as yet no faith at all.

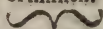
2. You that would get faith, first must feel your inability to beleeve : and fetch not this slip out of thine own garden ; it must come down from Heaven to thy soul, if ever thou pertakeest thereof.

Other things I should have spoken of this large subject, but I am forced here to end abruptly ; the *Lord* lay not this sin to their charge who have *stopt my mouth*, labouring

Mans per-
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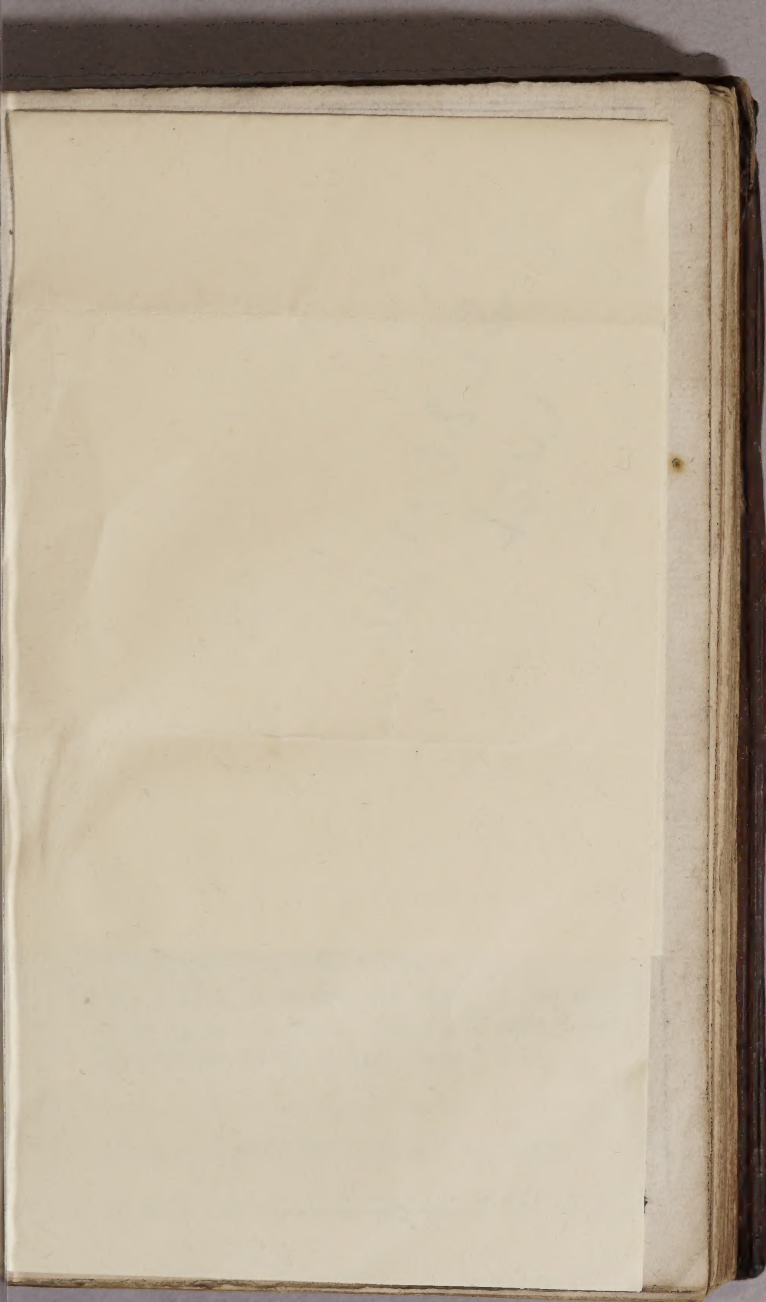
Two
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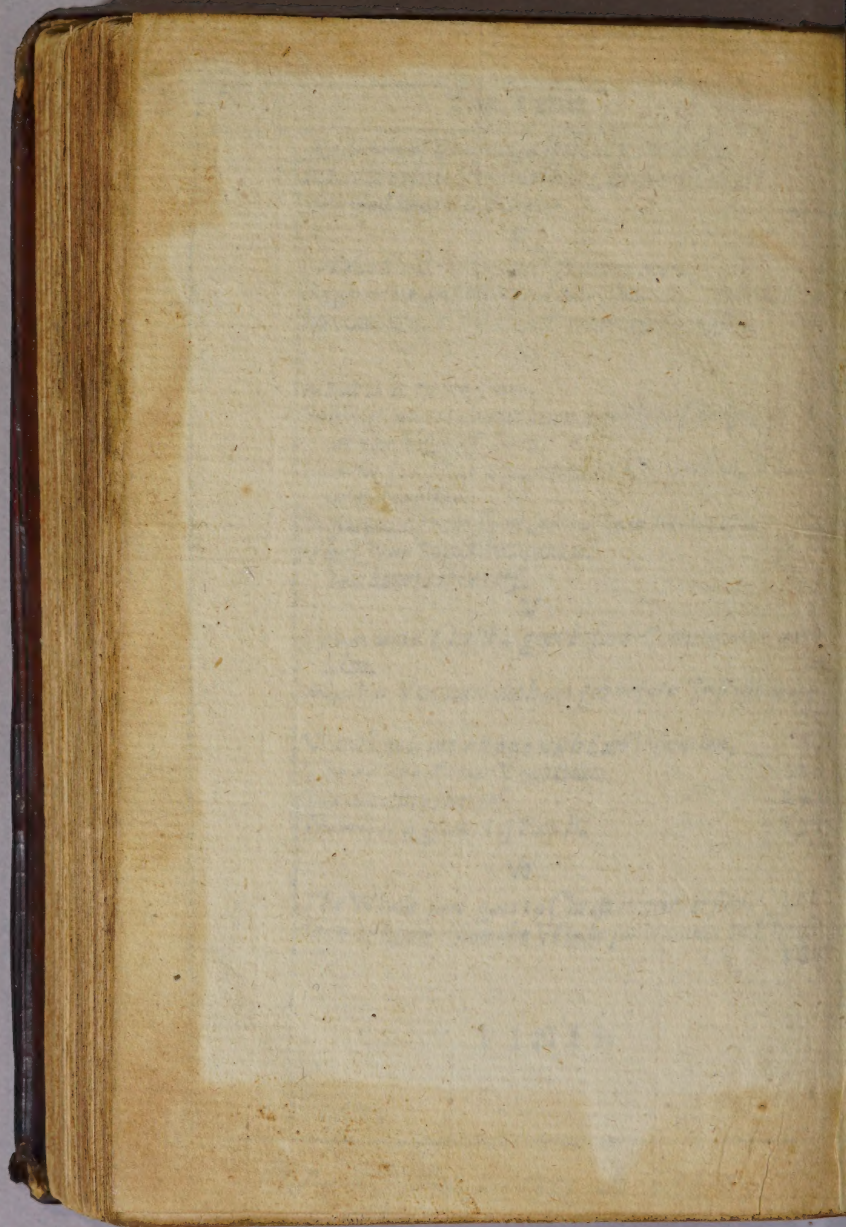
Mans per-
dition is
of himself.



to With-hold the truth in unrighteousness. And
blessed be the good God, who hath stood
by his unworthy servant thus long, enabling
him to lead you so far, as to shew you the
rocks and dangers of your passage to ano-
ther world.

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